

The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 48.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 9, 1876.

NUMBER 19.

The Review and Herald,

ISSUED WEEKLY BY

Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

J. CHAPMAN, Secretary, JAMES SAWYER, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for
Volume of 25 Numbers. When paid by Tract Societies or individuals
for brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

MARY AND MARTHA.

LOWLY at her Saviour's feet,
Weeping Mary chose her place,
Listening to his counsel sweet,
Words of comfort, truth, and grace.

But her sister with much serving,
Cumbered was with many a care;
Said to Jesus, "Carest thou for me?
Bid her in my burden share."

But the Master's mild reproval
Gently checks the murmuring plea:
While for many things thou carest,
But one thing will needful be.

And your sister, she hath chosen
Wisely far the better part,
Which shall not be taken from her,
Though all else beside depart.

Here's a lesson great and useful
We should learn and practice too,
Though life's cares may press upon us,
Keep the Kingdom e'er in view.

Serving God with all the heart,—
This should be our greatest care,
All of God's commandments keeping,
Ever watching unto prayer.

For this life is but a vapor,
Fading as the lovely flowers,
Fleeting as the dew of morning,
Or the songsters in their bowers.

Why then, spend these precious moments,
Caring for this transient life?
Rather seek that Heavenly treasure,
Gift of God—eternal life.

V. O. CROSS.

Bordoville, Vt.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ
who shall judge the quick and the dead at his appearing and his
kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

THE INFLUENCE OF THE OBSERVANCE OF THE TRUE SABBATH UPON THE RELIGIOUS LIFE.*

Text: Prov. 22:28: "Remove not the ancient land-
mark, which thy fathers have set."

THE cause of the holy Sabbath among both the Seventh-day Baptists and the Seventh-day Adventists in this country has had a peculiar and instructive origin. It has been connected with a special phase of religious life, which has fashioned largely its fundamental ideas, and determined the spirit through which it has thus far been established. An enlightened, sensitive, and vigorous conscience has furnished the seminal principle from which this cause sprang, and by which it is now sustained. It is not the product of any sharp intellectual controversy over mere doctrinal questions, and it is very far from being the outgrowth of an emotional life. It is, in fact, the attitude of the whole soul, with its promptings and choices, under the teachings of the Scriptures, toward a great truth, taught and enforced by the authority of our Divine Master. In this attitude are found those qualifications by which the "mind and the law of Christ," as our fathers were accustomed to say, can be clearly discerned, accepted, and obeyed.

As you well know, the Sabbath reform began its first operations in this country early in the history of New England. Within fifty years after the landing of the Pilgrims, Sabbath-keepers had embraced the truth, and were protesting cautiously

but firmly against the Sunday of the papal hierarchy. Four years ago last December, on the third Sabbath of that month, we were reminded in many of the Sabbath-keeping churches that two centuries before, on that very day, a company of seven Christian men and women formed the first Sabbath-keeping Society in America. On the day previous, the 21st of the month, the descendants of the Puritans of New England celebrated in many villages and cities throughout our land the advent of their fathers to our shores. The little band of Sabbath-keepers at Newport, R. I., and the resolute voyagers on the Mayflower, struggled for ends which have more than an accidental connection. It is not a mere casual circumstance that in this audience, and on this platform, meet the President of your Conference and myself—he, a lineal descendant of Peregrine White, the first-born among the families of the Pilgrim Fathers after they left the Old World, and I, a descendant of the first converts to the Sabbath in this country.

The results which have been achieved by the settlers at Plymouth and the Sabbath-keepers of Rhode Island are widely diverse at the present time; but the spirit and purpose which animated both were similar in many respects. A religious impulse was the underlying and quickening power. In one, it has applied itself to form and uphold new social customs, civil institutions, and political ideas, as well as reformed churches; in the other, it has withstood the contradiction of the world in maintaining a neglected precept of God.

Robinson, the pastor of the church at Leyden, says in his address to the Pilgrims, on their departure for America, "I am very confident that the Lord has more truth and light yet to break out of his holy word." Stennett, preaching for a Sabbath-keeping church in London, writes to the "remnant in Rhode Island," as follows: "We have abundant reason to bless our dear Father, who hath opened our eyes to behold the wonders of his law, while many of his dear servants are in the dark." The inhabitants at Plymouth and Newport both condemned the idolatrous practices and the unscriptural observances of the church. They called them "anti-Christian bondage," and set up the simplest ceremonies for themselves. The former withdrew from their homes in England to enjoy greater "liberties and privileges;" and the latter demanded that "they be not forced to see with others' eyes," and that "they have their liberty to walk by themselves." Both strove to establish at the beginning, civil and ecclesiastical governments which should be just expressions of the Divine will. One party yielded rightful obedience to royal authority, with the provision that "the thing commanded be not against God's word." The other "submitted their persons, lives, and estates unto our Lord Jesus Christ, the King of kings, and Lord of lords, and to all those perfect and absolute laws of his, given us in his holy word of truth, to be guided and judged thereby." The Bible was the universal statute-book.

The Puritans and the Sabbatharians were, also, fully imbued with the colonizing spirit—the central impulse of modern civilization. They strengthened themselves, propagated their views, and gained vantage ground, by steadily advancing their settlements westward into the wilderness. Your own movement as Sabbath-keepers, while it began in New England, very soon found its greatest strength in western communities. Both parties maintained most strenuously the principle of religious dissent—the characteristic feature of the Protestant belief; and they secured through it a clearness of conviction, an independence of character, and a manliness of opinion, which may well challenge the admiration of the world.

But in no respect were they more similar than in the careful education of the con-

science, and the high regard which they paid to its decisions. Early in the non-conformist agitation in England, the Puritan ministers uttered the charge against the prelates of the established church, "We have besought them to convince our consciences by the Scriptures." Writes Robinson to the members of his former flock, then on their way to America, while speaking of "a man's conscience being sealed up by the Spirit of the Lord," that "great shall be his security and peace in all dangers, sweet his comforts in all distresses, and happy deliverance from all evil, whether in life or death." The freemen of the country were required to subscribe to an oath, before exercising their rights of citizenship and enacting any laws, that "I solemnly bind myself in the sight of God that I will give my vote and suffrage as I shall judge in mine own conscience may best conduce and tend to the public weal." Hiscox, the leader of the little company at Newport, says with some warmth to those opposing his Sabbath views, "Do you think to judge me out of my conscience?" To them no complaint was more offensive than that they "had not conscience towards God in those matters." When your own leaders first embraced the doctrine of the third message of the angel, your father Bates declared that it "contained a most solemn warning against the worship of the beast and his image, and presents to notice the commandments of God." As this thought stirred and strengthened their moral sense, the conviction was established that "before Christ comes his people must observe all of God's commandments." One of your oldest Sabbath-keepers tells me that when he embraced the fourth commandment, the subject of the true Sabbath became a question of life or death to him.

The history of all times does not furnish more complete examples of individuals and communities under the control of a high moral nature. The central and inspiring power in the early colonies of New England was this religious conscience. To satisfy it and enjoy peace of mind, they endured the most severe privations. Wealth, position, and honors, were cheerfully sacrificed to it. The dangers of settlement in a distant wilderness, in an inhospitable climate, and among implacable savages, were gladly encountered. Their hopes of success in the future were chiefly sustained by their convictions that they were obeying the dictates of duty. Their domestic, social, and religious practices, all assumed the exact, rigid, and uncompromising phases of a thoroughly cultivated and dominant conscience. To its sway and molding influence, they subjected their doctrinal views and questions. When led into error by prejudice or imperfect investigation, they became sternly intolerant, and persecuted with saintly grace. They had no sympathy for any of those forms of spiritual faith which discard or neglect the written word, the divine formulas of religious belief, or the positive precepts of a holy law. The light which guided them came not from a source within themselves, but from the Author of all truth.

The consciences of the New England fathers received their characteristic exhibition in the acceptance and observance of the institution of weekly rest and worship: on the one hand, the Puritan Sunday; and on the other, the holy Sabbath. To make the former binding, or relieve the mind under its sense of moral obligation, a divine authority for it as a sacred day must be discovered, or so ingeniously invented as to deceive or confuse its advocates. A Sabbath resting on human device, or originating in papal arrogance, had the Puritans comprehended the fact, would have been rejected with scorn and contempt. We hardly dare give ourselves the privilege of thinking what might have been the results had they clearly apprehended the truth on this subject, and furnished the grand im-

pulse to sustain the rejected Sabbath of the Lord by their strong, original, and steadfast natures. Alas! they were deceived; and they accepted the fallacy that the New Testament affords the proofs that Christ and his apostles authorized a change of holy rest from the seventh to the first day of the week. From the Old Testament they borrowed the Jewish rules for the manner of keeping the Sabbath, and transferred them to their Sunday, as they found in these the divine directions which would bind their consciences, and best accord with their rigid and serious ways of life. Amid the loose manners and corrupt practices of their age, they sought in the very beginning of their agitation, to establish a stricter observance of their day of worship. The company on the Mayflower, after a tedious voyage, close by the land where they were to make their future home, amid the blasts of winter, deferred their landing for a day, since that day was held by them as the Sabbath.

On Sunday usually two services were held. A historian says, "Every kind of recreation was forbidden, as well as every kind of labor. Violations of the Sabbath were made penal under various specifications. It was declared to be profaned by children playing in the streets, by youths, maids, and other persons, both strangers and others, uncivilly walking in the streets and fields, traveling from town to town, going on shipboard, frequenting common houses and other places to drink, sport, or otherwise to misspend their precious time. Traveling out of one's own town, either on horseback or on foot, or by boats, to any unlawful assembly or meeting was legally held to be servile work, and accordingly a desecration of holy time." Any crime was aggravated by being committed on that day. Sabbath-breaking was classed with intemperance, gambling, theft, and licentiousness. At Plymouth a fine of two shillings was imposed, in the words of the law, on "any person or persons found smoking tobacco on the Lord's day, going to or coming from the meetings, within two miles of the meeting-house." Could we enforce such a law now in every place where God is worshiped in this country, what a physical millennium we would enjoy! After their religious services, the families of the Puritans passed the remainder of the day in domestic and solitary devotion and reading. In these ways, their affections gathered around the Sunday, and they attached to it a sacredness which thousands of their descendants still accept. Departing from the views of either Luther or Calvin on this subject, the Puritans are largely responsible for that tenacious grasp with which the American churches reverence and keep the obnoxious day.

Under such causes and such training of the moral sense, the Sabbath reform, which the Seventh-day Adventists and the Seventh-day Baptists represent, had its beginning in New England. Abroad in Great Britain similar influences were in operation at the time, but not in such an intense and positive form. The non-conformists in England held substantially the same ideas in respect to the "sanctified first-day" as the Puritans in America. They had made a profound impression on the English mind by their teachings on this question, by the time the Mayflower reached this country. As an illustration of this fact, shortly afterwards a member of the Lower House of Parliament was expelled for "maintaining in the debate on a bill for the stricter observance of Sunday, that that day was erroneously identified with the Jewish Sabbath, and that relaxations and sports did not profane it."

Whenever the true Sabbath is intelligently embraced and observed, two conditions of the mind are attained; because they are essential. The conscience must be stimulated and exercised until it becomes strong and acute in a high degree;

(* Presented before the General Conference of the Seventh-day Adventists, Lansing, Mich., Sept. 22, 1876, by Eld. W. O. Whitford, delegate from the General Conference of the Seventh-day Baptists. Published by the request of the Adventist Conference.)

and a courage and manliness of soul must be cultivated, so that one will obey his convictions though he stand alone and endure many privations. The events in the early history of Rhode Island conspired to prepare some of its inhabitants to accept the truth of the fourth precept. Richly endowed as were the colonists in other parts of New England with the inestimable traits which a Puritan education had formed, it is altogether probable that in no other place within her borders could a prominent and stable movement in favor of the seventh-day Sabbath have been started two hundred years ago.

From what I know of the origin of your people, I judge that the culture of New England thirty years since furnished the best conditions of any portion of our country for uniting the Sabbath doctrine with your advent views. When the subject of the Sabbath was first agitated in Rhode Island, nearly two hundred families had settled in different localities in the State. They had been drawn together, in some respects, by a similarity of views; but more from the fact that full toleration of all religious opinions and practices was allowed. Many of them had fled or withdrawn from the other colonies because they had been fined, whipped, imprisoned, ostracized, or threatened with punishment on account of their religious views and their bold and persistent avowal of them. Professed historians, even to this day, have followed these earnest, independent, and conscientious people with some of the prejudices felt against them two hundred years since, and have stigmatized them as "uneasy spirits," with "eccentric humors," the embodiment of "the spirit of dissent and contradiction," and as "malcontents." With such epithets, have you not also become familiar?

The majority of the people in that State, and especially their leaders, were rare examples of the sternest integrity and adherence to great principles. To them were given the insight and the wisdom to know that the purposes and the ideas embraced in the Puritan movement both at home and abroad included, in its very nature, as necessary to its success, the conditions of absolute civil and religious liberty. The mind must be free and unembarrassed in its researches to discover the fullest truth, either political or religious. For the most perfect development of conscience, and, therefore, of the highest and most consistent Christian life, there must be no legal interference and no social persecution. The right of private judgment must be carefully respected, even in matters of known error. An established faith, enforced by legal enactments with accompanying threats and penalties, a morality determined by statutes and public opinion, produce always a servile, truckling, hesitating, and compromising spirit. But the founders of the Rhode Island communities have received due honors in forming the first earthly government which is based on the principle of affording equal liberty, civil and religious, to all its subjects; and their views are now very largely recognized and adopted in the systems of national polity in this country and in England.

In such an atmosphere of toleration and stern convictions, it was natural for the mind to turn to its own conscience, and rely upon its guidance in determining its doctrines of belief and its rules of behavior. To reach the highest degree of certainty, investigation and discussion must ensue to attain the truth. These old converts to the Sabbath turned to the Scriptures to find the commands of God and the testimonies of Jesus, by which they might be enlightened, in the most perfect manner, in their judgment of the right and the wrong. In this way their thoughts were quickened and enlarged, and their researches into biblical knowledge became exact and thorough in a remarkable degree. Thrown upon the sacred teachings as the ultimate resort for their guidance, they were strongly predisposed to accept their requirements and principles in their most obvious and literal sense. They strove to test the correctness of the saying, "The entrance in of thy words giveth light." No mere spiritualizing of the passages of the Scriptures, or interpreting their injunctions to suit personal convenience or public customs, was justified by the genius of the people. The keepers of the Sabbath were led, without doubt, by the controversy on baptism, in which the people of Rhode Island and other communities were involved, and by the bias and culture of thought which it produced, to follow the plain and honest meaning of the statements, "The seventh day is the Sabbath of the Lord thy God;" and, "They rested the

Sabbath day according to the commandment." The same method of explaining the texts of the Bible, so as to require the form of immersion as the only gospel baptism, and that the administration of this rite must be confined to adult believers, when applied to the understanding of the divine enactments for the Sabbath, they saw with vision as clear as sunlight positively demanded the rest-day sanctified from the beginning, and the rejection of the Sunday. They were not quieted by the subterfuges found in the theories that only the seventh part of time is required, redemption is greater than creation, and the Jewish Sabbath was abolished with the ceremonial laws. Two centuries of training have not enabled their descendants to see more distinctly than they saw the fallacies of these views, which, at the present time, are fast undermining even the doctrine of the Puritan Sunday, and foisting upon us that of no-Sabbathism. Your own experience as Adventists in challenging the commonly received interpretation of many portions of the Scriptures led you, also, to discern plainly the unpopular but genuine meaning of the texts on the Sabbath question.

Our fathers embraced the true Sabbath from no cynical hatred of other men's opinions, nor from any desire for oddity or notoriety. Slowly and with regret they withdrew from their first-day brethren, whether in Rhode Island, Maine, or elsewhere, with whom they had sustained the most pleasant relations. Nothing was more painful to them, because nothing could be more untrue, than the charge preferred against them by those too shallow or perverse to understand their motives or arguments,—that "they had no conscience in these matters." In the most patient and loving temper, they cited the scriptural evidences for the correctness and authority of their opinions, and with a boldness we may all well imitate they invited refutation. The necessity was upon them to uphold the despised truth. As they valued the peace of their souls, they durst not utter a thought contrary to the law and the testimony. Set apart and honored in receiving the light upon the Sabbath truth, which they felt had been denied to others as worthy as themselves, they began their work of protest and reform in obscurity and amid many sacrifices, but with the most certain assurances that it would be successful. They strengthened themselves with the conviction that there would be granted to the people of God who accepted his Sabbath great rewards.

Some observers of the Sabbath in England wrote two hundred years ago to their brethren in America that the time would come "when we shall be exalted to ride upon the high places of the earth, and have dignity and prosperity, temporal and spiritual." They constantly saw that the preservation of the decalogue in its original force and grandeur was clearly connected with the maintenance of the fourth precept. They emphasized the declaration that "the ten commandments continue to be the rule of righteousness unto all men." They believed the observance of the Sabbath, resting upon the appointment and authority of the Lord, indispensable to securing that purity of character which the reformed churches in their day were attempting to realize.

The attainment of an earnest and serious state of mind conduces to our highest culture in religion; and this can be best acquired only by frequent and profound meditation upon the nature and works of Deity. The Sabbath of the creation, recurring with its stated days of rest from all secular cares and employments, and hallowed by the interesting and sacred events of its long history, furnishes the opportunity for this meditation. Our fathers saw that their vindication of the seventh day as the only Sabbath was the true ground of dissent and opposition to the Papal Church. Her traditions and assumptions they loathed and totally rejected. They held that the legal elements of the gospel would, in the end, have to depend in a great measure upon the influence of the Sabbath law for their support. While they rejoiced at the inworkings of the Spirit in their hearts—as a divine force imparted to their lives—they demanded outward acts, services, and exact conformity to the divine and written law, as through these the Spirit manifestly operates and blesses our souls. This is the mode of the divine procedure in all other spheres of activity; and must be in the moral realm. God has impressed upon every distinct power, whether physical, vital, or rational, a given form through which it operates most freely and successfully. Then in the religious life certain practices,

customs, ordinances, and fixed rules become essential to the growth and even to the continuance of the divine energy in man's spirit.

Among those who have embraced the Sabbath from an ardent love of the holy law, and have influenced others the most powerfully on this subject, there has prevailed a remarkable uniformity of views on the nature of the Sabbath and the mode of its observance. In the main, they have been as austere in their practices as the Pilgrim Fathers; but more exact and confident in their ideas. Still with their certainty and assurance, they have been more tolerant, perhaps too highly so, of the widespread convictions of their opposers. The day has been observed as a season for the improvement of the heart and the intellect in divine things. Times for worship and religious instruction have been carefully kept. Usually the evening before the day has been devoted to meetings for prayer and conference. At an early date, gatherings, in some form, of the old and the young, for the study of the Bible, were conducted. No class of believers have labored more strenuously against recreations and amusements on the Sabbath. Religious reading and holy thoughts have been urged with becoming firmness. Propriety of demeanor, as in the presence of the Lord on his sacred day, has been taught and exemplified. In these ways we have been educating a sound, forcible, and lively conscience, on which our enterprises as Sabbath reformers have depended for the progress which they have made, and by which they must be sustained to reach a final triumph.

As we note the origin and the gradual development of the Sabbath cause in this country, instructive lessons are impressed upon our minds in respect to the authoritative power of conscience, and the peculiar rewards which it confers.

1. As might be expected, the pioneers and the leaders of our work were upheld by a strong sense of personal satisfaction in the discharge of imperative and self-sacrificing duties. The first convert to the Sabbath in America, Tacy Hubbard, replied to the cruel charge that they made the ten commandments oppressive, preferred against the small company with whom she was numbered, "They are no yoke of bondage to us, but are a good and spiritual law." Says Hiscox, their first pastor, "They are to be delighted in after the inner man." A young woman writes nearly two hundred years ago, just previous to the organization of a new church, "Pray for me that I may have more strength to own the ways of his holy commandments, with more delight and largeness of heart." A Sabbath-keeper in England, imprisoned on account of his views, records about the same time, "It is my lot to sit here alone in the observation of God's holy Sabbath, yet not without some precious tokens of his presence, which makes a wilderness like an Eden, and a desert like a garden of the Lord." Joseph Bates among your people says that he "gladly embraced the truth and commenced keeping the Sabbath of the Lord." In your first meetings he would often exclaim, "Oh, how I love this Sabbath!"

Few pleasures are more gratifying and delightful than the approval of one's heart in the performance of duty amid the enmity, scorn, and persecution of others. There is a tendency in our religious natures to rejoice in self-sacrifices for the maintenance of a priceless truth. This tendency sustains the heart, which might otherwise falter amid the obstacles encountered in a life devoted to holy endeavors. As the notes of laughter are half hidden in the expressions of weeping, so some of the profoundest joys of the soul are experienced in the severest trials. In such experiences, the holiest and most heroic impulses of our beings are awakened and cultivated. The founders of the Sabbath cause among yourselves, as among my own people, felt that happiness of soul which privations and self-denials in a holy work always create. This happiness seemed to interpret in their minds the great Sabbath truth, and to endear the holy day to their hearts. They were led, as a consequence, to advocate more ardently, and to observe more strenuously, the fourth commandment. They discovered, as we have, that the law of the Sabbath is preeminently spiritual in its nature, next to that of the precept to love the Lord thy God. When it is accepted in our deepest convictions, it feeds, invigorates, and purifies our religious being. The mind is not disturbed with the distrust that there is no divine authority for the day of weekly rest which we observe.

2. As advocates of the true Sabbath, we have been the most successful in impressing our views upon others, and in securing converts to these views, when we have worked as earnest and aggressive reformers. With all Christian believers, we are under obligations to seek the conversion of men from their sins. But a special imperative duty rests upon us to show the members of first-day churches, as well as impenitent men, that they violate a commandment of God. The consciences of both classes must be moved, instructed, and strengthened. We cannot wait to be invited to do this work. The impulse from the Spirit is to warn and convince at once. Opposition must not be dreaded, but must be expected. The judgments of God upon commandment-breakers must be proclaimed. The great evils inflicted upon the cause of Christ by Sunday-keeping must be portrayed. When such a course has been thoroughly pursued, thousands of men indifferent to our cause, or ignorant of its requirements, have been strangely agitated.

The first observers of the Sabbath in this country believed that the Christian work would, in a short time, accept God's holy day. They did not expect that this result would be reached through their labors. The teachings of the Bible are so plain on the Sabbath question, and God is so interested in sustaining the decalogue, so they thought, that this end would be secured without any extensive agitation. My people acted on this theory for one hundred and fifty years. Occasionally some bold preacher would challenge a community and a Sabbath discussion would be held. At last the conviction dawned upon us that sharp, persistent, and well-planned attack must be made upon Sunday-keepers. For fifty years we have used many of the agencies which belong distinctively to reform movements. In that time we have seen our greatest prosperity in all departments of our work. We are gathering our forces and are carefully training them for a severe conflict in the near future.

In your short history, your remarkable success in converting men to the Sabbath is due to your active, courageous, and uncompromising efforts in teaching the law of God. You began with the view that very many believers in Christ must be informed of their mistakes and their sin. The time for work was deemed short by you. The message has passed, in a quarter of a century, from ocean to ocean; and thousands among you now rejoice in keeping the commandments of God.

3. Our cause will triumph. Already do we see excellent fruits of the contest. Old arguments are abandoned, and new but untenable positions are assumed by our opponents. A vast number of the non-religious people declare that we have the truth. Thousands of first-day keepers are so disturbed in their consciences that they are timid and silent, or uncertain and restless. Vast numbers fear to touch the dangerous question, and condemn all discussion upon it. They dread the impending changes, as do the inhabitants in the valleys of Switzerland the overhanging masses of snow and ice upon the mountains. They dare not clap their hands, lest the noise bring the avalanche upon them.

Here and there isolated believers and small companies of converts are coming into the light. The tendencies of our time are sharpening and correcting men's consciences. An undercurrent in the opinions and feelings of many communities is favorable to our reformatory work. Notices of your gatherings and articles on the Sabbath doctrines are welcomed in the leading secular papers of the North-west. Our duty is to build the fires all around the horizon. God's help is pledged in this controversy.

"Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake."

THE COMMANDMENTS.—PART 1. Further Conclusions from the Foregoing.

4. THAT the Sabbath, considered both in respect to the rest provided for, and the specific time of that rest, and also the fourth precept of the decalogue commanding its observance and protecting it, are wholly moral in all respects, and must, as such, exist just as long as the moral reasons for ordaining and commanding them exist; and this must be just as long as the moral relations and reasons out of which they originated remain, as must exist the institution of marriage and the fifth precept of the decalogue commanding respect to, and protecting, the family relation just so long as

at those moral relations and reasons in which they were based. The claim is not valid, that while the marriage institution is all the other precepts of the decalogue moral because they can be seen to be based in, and to grow out of, man's moral relations and necessities, yet the Sabbath and its enforcing law are not moral but positive, because the time of the rest appointed, was arbitrary with God and not based in, or growing out of, moral relations, might have been appointed on the first eighth day or on any other day just as well. That claim is fallacious.

Nor any more valid is the claim that the Sabbath institution is in part moral and in part positive,—moral in respect to the rest appointed, because that can be seen to be a moral necessity of man growing out of his moral nature and relations, but positive in respect to the time or day appointed for the rest, as that cannot be seen to grow out of any such necessities or relations. These pretenses have not the least possible weight in reason, and certainly no authority from Scripture. They are apparently based upon the assumption that the idea of moral fitness or moral necessity either could grow out of moral human relations, or it could not exist in, or grow out of, the relation of man to *divine moral reality*, or to the divine idea of moral fitness; or, that in the divine reason the idea of fitness or necessity there could be no moral quality.

Each and all of these assumptions are based in error. God is wholly a moral being in all his attributes and qualities; and moral quality necessarily inheres in all his actions and elections, and especially so when he is considering moral needs and providing for them.

The Sabbath was not appointed from considerations of any physical necessity of rest either God or man. It stands to reason from experience both, that in respect to physical necessities simply, sufficient bodily rest had better be taken each day to prevent exhaustion, rather than to toil so extensively on each of six consecutive days to require the seventh for bodily rest and recuperation. In fact, it were better never indulge in such physical exhaustion, not even for the sake of the luxury of the rest which follows. No, the Sabbath was instituted for reasons far higher than any necessity of mere physical rest. It originated in, and was based upon, considerations having respect primarily to the honor and glory of God as Creator of all, and secondarily to moral and religious necessities of man.

It is a *memorial* day appointed by God to commemorate the work of God in creating the worlds, and the rest of God on the seventh day "from all the works which he created and made." As such it stands forth before the world as a memorial monument conceived in divine wisdom and acted by divine authority to declare emphatically that *there is a God* who made heaven and earth, the sea, and all that in it is, and rested on the seventh day; and thus to rebuke idolatry and induce man to believe in, and to adore and trust, his Maker. Mark well here that it is not alone the work of creating that was to be memorialized; but *God's resting*, as well. Secondly it was appointed as a day of cessation from man's secular labor and for religious instruction and worship. But that secondary object had respect not simply to man's good, but through it to the primary idea, the honor and glory of God. We deride and belittle the importance of the Sabbath when we consider it designed only for man's convenience and rest.

Considered now with respect to this secondary object of the Sabbath institution, it must be seen that no other day would have been as appropriate or as suitable as the seventh day was; for the duty of Sabbath on any other than the seventh day could not have been enforced by the sabbatizing example of God. The full birthday of the created universe was the most appropriate day, which was the seventh day. The first day, would not have been appropriate for a Sabbath; for then the work of creation had but just been commenced, and man, for whom the Sabbath was made, and who was the crowning workmanship of all, was as yet uncreated. The fourth day could not have been appropriate; for then the creative work had been but partially completed; besides, as that was the birthday of the sun, moon and stars, the honoring of that day would have been suggestive of honor to those bodies and hence of idolatrous homage to them. Neither of the other six working days would have been so impressive, not even the sixth, the day of man's creation; and to have appointed that as worship day would have

been suggestive of honor to man instead of all honor to God as Creator.

No other day would have been so suggestive of the infinite power, wisdom, and glory of God, and hence have conduced to call out from man homage and honor to God as the day immediately following the one on which he finished *all* his work, and, having executed the crowning work of all in the creation of man, and conferred upon him honoring and distinguishing authority, dominion, and all the prerogatives of his moral and intellectual manhood, surveyed all the grand workmanship of his hand and pronounced it "very good." That was the seventh day, in which could be memorialized all the work of creation at the same time, as it was then all completed, and which was therefore free from any specific event, except God's rest, and hence free from aught to divert homage from the Creator to the created.

In considering this subject this thought should ever be remembered, viz: God undertook to recommend to man the Sabbath day, by his own example. Then the seventh was the very earliest day possible in which God could have rested for such a commending example in which rest could be the only event of the day and stand forth as such to impress the mind and suggest honor to God only. There was, then, a moral reason for God's resting on the seventh day; an idea of moral appropriateness that could apply to no other day. Therefore there could be in the Divine mind a moral reason for the election and appointment of the seventh day as Sabbath in preference to any other day.

The particular day chosen for the Sabbath considered now with reference to the primary object of the Sabbath only—that of its being a memorial of creation and of God's rest—and the above considerations apply with more force, and it is seen even more clearly that no other day of the seven would have been appropriate. No earlier day would have been suggestive of the celebration of the *whole* creative work and of that rest of God. Either of the earlier days would have been liable to the objection of diverting the mind, and hence the homage, of man to the thing created and hence from the Creator. The seventh day was the first upon which God could have celebrated all his works of creation completed, by a rest therefrom. And as God did so celebrate by resting and being refreshed on that seventh day, and as that was also the very earliest day in which man could participate in that celebration, it was not only the suitable day to elect, bless, and sanctify, as a Sabbath, but it was the *only* appropriate day for such memorial rest. Then God had a moral reason for electing and sanctifying the seventh day in preference to any other day; and a reason that could not then, nor can now, apply to any other day.

And in the light of all the circumstances, relations and events preceding and attending the election of the Sabbath, it must be apparent to all who, without any pet creed to defend, will, with open mind, look at the subject, that the reasons for the appointment of the Sabbath were based upon relations and considerations *wholly* moral and religious. Verily the Sabbath and the fourth commandment are *wholly moral*; and the Sabbath is "holy," "honorable," and a "delight" to the true people of God, and its "commandment holy, just, and good," and to be "delighted in" "after the inner man," by them all, as "the law of God."

A. C. SPICER.

2 PET. 3 : 5.

"For this they willingly are ignorant of." 2 Pet. 3:5. "These speak evil of those things which they know not." Jude 10.

The great hindrance to receiving truth is not the want of capacity to understand it, but the want of will to give up preconceived ideas; thus verifying the old adage, "None are so blind as those who will not see." To unlearn is far more difficult than to learn. There are many whose minds get so coated with prejudice that they become incapacitated for just judgment. To argue with such while in this state is hopeless; the plainest fact, the most cogent reasoning, the most logical deductions, fall on them as unproductively as rain upon the rock. We should not be angry with such; we can only grieve for them, and patiently wait till they are ready to receive instruction.

So it is with any particular doctrine which we have received by education without investigation. We must remain in ignorance of its real nature, so long as we feel no need to give it a proper examina-

tion. The wise man changes his mind when he sees his error; but the ignorant man clothed with bigotry will not. The former will acknowledge his error and correct it; but the pertinacity with which the latter adheres to his opinions always bears a just proportion to his ignorance.

I hope my name is not bigotry nor superstition.

J. B. FRISBIE.

"CHRIST IN ME."

"For me to live is Christ."—PAUL.

Let others toil from day to day
In hope thereby to richer be;
For one thing earnestly I pray,
That, daily, Christ may be in me.

Let others toil for earthly fame,
And boast an honored pedigree;
May holy love my heart inflame,
And, daily, I feel Christ in me.

Let others boast of hoarded wealth,
And look with scorn on poverty;
Better to me than all things else
Is it to feel—I've Christ in me.

Let others strive for earthly power,
That men may bow to them the knee;
Be this my wish from hour to hour,
To feel that I have Christ in me.

Let others spend in idleness
Their precious time; I'll busy be,
Seeking how others I may bless,
Thus proving I have Christ in me.

How pleasant, then, when he shall come,
To go with him 'twill be to me;
To feel that Heaven is my home,
Knowing that I have Christ in me.

—Sel.

THE GRACE OF GOD.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:11, 12.

Grace means favor. Man lost the favor of God by the fall; but a plan of reconciliation has been formed whereby favor is still shown him; and though through sinfulness he fails to appreciate this grace, yet God is merciful and kind to the unthankful and to the evil. Life, with all its comforts and blessings, is given by the grace or favor of God; yet these things only pertain to this life; but the grace of God that bringeth salvation reaches beyond this vale of tears and the dark and dreary tomb into that eternity of bliss where God and all the heavenly host now dwell.

Through Jesus alone is this grace obtained. He says of himself, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." All are invited to partake of this grace. Hear the invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely." Again, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" We see from these texts that man is given the freedom of choice to come and be saved, or stay away and suffer the penalty of disobedience. He *may* come if he *will*.

The saving grace of God not only appears to all men, but it also teaches them that accept it. It is a school, and we may call it the school of Christ. When a child begins to attend school, it is not expected to learn everything the first day; but by progressive steps it does in time attain to perfection in the branches studied. So with the Christian; he does not expect to become perfect at once; but, like Paul, he reaches forth unto those things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus.

This mark of the prize, what is it? When I was a small child and went to school, prizes were awarded to those who came up to a certain standard. Take deportment for illustration: Those whose deportment was perfect for a whole day, received a ticket, simply a piece of paper with the name written thereon. When ten of these had been received, a nice card was given; and when ten cards had thus been earned, then a prize consisting of a book or piece of money was given. The ten cards constituted the *mark* of the prize; and I remember how eagerly I used to press toward the mark of the prize.

What is the mark to which Paul refers? Jesus says, in his sermon on the mount, that we must "be perfect, even as our Fa-

ther which is in Heaven is perfect." Here is a mark, and it is *perfection*. This is evidently the mark to which Paul refers, as we may see by reading Phil. 3:12. He says, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Paul knew he was not yet perfect; but he could say, "This one thing I do, forgetting [leaving] those things which are behind, and reaching forth unto those things which are before, I *press toward the mark*." As the child in school could not gain the mark in one day or by one step, but by successive steps, gaining first the ten tickets and then the ten cards, so the Christian gains the mark of perfection only by daily progression.

The saving grace of God teaches us how to make this progress. It points us to Christ as our example. He is a perfect pattern; and though we may begin in childhood to learn some of the ways of life, except we have this knowledge so deep in our hearts that it causes us to forsake our faults, we have not been taught by saving grace. When we can by grace deny ourselves of ungodliness and worldly lusts, and learn from Jesus to be meek and lowly in heart, then the grace of God will bring to us salvation. It is then that we can trust the "Mighty to save," and feel that "his yoke is easy, and his burden light." However much we may profess to have this grace, except it enables us to overcome our faults, it is not the saving grace of God. We may have been invited by the Spirit to partake of it, but we have not yet received it. Satan knows this full well, and does all in his power to hinder souls from obtaining freedom from sin.

We may have the theory of the truth, and a knowledge of the holy requirements of God; but to dig deep into the heart, acknowledge our own faults, and give up our idols to serve the true and living God, are most difficult of all, on account of the distress of mind it costs to crucify the affections and lusts of the old man. Blessed are they who learn to endure this suffering, this mortifying of the flesh; for they are those who are taught by the saving grace of God, and know by experience what it is to follow Jesus in the way to life.

What is ungodliness? It is just the opposite of godliness. A godly man is one who loves God with all his might, mind, and strength, and tries in all his walks in life to please him, relying on Jesus to cleanse him from all his iniquities. The ungodly man despises the law of God, and treats with contempt the precious blood of Jesus that was shed, that he might live, and therefore is like "the chaff which the wind driveth away."

Fleshly lusts are those inclinations of the mind which we have inherited from our parents, or have formed by our conduct or associations with the world. So long as we do these things and walk after the inclinations of our own minds, we may be assured we have not learned the lesson taught by saving grace, but are walking in the counsel of the ungodly. In order to fulfill the requirements of God's word, we must see our wrong course, repent, turn to the Lord, and receive from him the gift of the Spirit, that he may lead us in the way of godliness, soberness, and righteousness. Every child of grace will bear witness to the truthfulness of this, that when he had learned these lessons of grace, old desires and affections passed away, and he could pray with the psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Nothing is so hard but the subject of saving grace will undertake to do it for Jesus' sake. He has suffered for us, and we will suffer, too, if we may but become acceptable in his sight. Oh! how sweet to suffer for Jesus' sake! But how can we suffer for him? He is all purity and all holiness; we are all impurity, all unholiness. He wants us to have a place with him in his pure and holy kingdom; but no sin, no unholiness, can ever enter there. Can we not, then, for his sake, because he loves us and has done so much for us, suffer a little, in order that we may be acceptable in his sight?

J. A. CORLISS.

RESOLVE to be on your guard during the day, to speak evil of no one, to avoid all gossip, to have your conversation in Heaven; to be contented, good-tempered, of good cheer; to deal justly and love mercy and walk humbly; in solitude to guard the thoughts, in society the tongue, and at home the temper.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 9, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

C. W. STONE, - - - LOCAL EDITOR.

SABBATH IN BATTLE CREEK.

WHILE cheering reports come to us from all parts of the field, telling of the progress of the cause and of the way God is preparing openings for the reception of his word, and blessing his servants who faithfully do his work, we want to tell what the Lord is doing in Battle Creek.

We are having excellent Sabbath meetings. Two weeks ago last Sabbath, Bro. White preached two sermons. He had passed a restless night, and the morning found him hardly able to be up. After presenting his case to the Lord he felt impressed to go to meeting and try to speak to the people. He selected the eighteenth chapter of Matthew as his subject. The chapter is a beautiful discourse in itself; but the wonderful connection of its different parts and the touching and instructive lessons to be learned from it were so clearly brought out by the speaker that the words of the Master seemed to arrange themselves in living sentences of light before our eyes.

We never saw Bro. White more free. The Lord blessed him in speaking; and when he had finished his discourse in the afternoon, he said that he had been improving in physical strength all day.

Much has been done in planning and executing improvements at the College, in regulating the affairs of the Health Institute so that they present a more promising phase than ever before, and in setting things in order in the church; and the heft of this labor has rested upon Bro. White.

Sister White is keeping all hands busy with her pen, and Bro. White is hard at work several hours each day in arranging the manuscript for publication in a book, and at the same time selecting portions of it to be printed in several pamphlets. The presses are kept busy. Everybody here has enough to do, and God blesses in doing his work. He sustains his servants in their arduous labors wonderfully.

Last Sabbath, Nov. 4, Bro. White preached upon baptism and the necessity of walking in newness of life, putting on those qualities without which none can be a child of God. The Lord gave great freedom; and as the speaker closed his discourse, the blessing of God rested upon him with great power. The place seemed sacred, and we were loth to leave the house as the assembly dispersed.

The Lord is good, and in doing his will there is joy. If it is pleasant to work hard in his cause, what will it be to rest in his kingdom?

c. w. s.

BATTLE CREEK.

TWENTY-ONE years since the REVIEW AND HERALD press was moved from Rochester, N. Y., to Battle Creek, Mich. Here we have battled for truth, and the manifestation of true and undefiled religion among our people for more than a score of years. Here we have witnessed the growth of our publishing work with deepest interest. Here we have seen the establishment of our Health Institute and the planting of our first College. And we are happy to record that prosperity attends all these institutions.

At Battle Creek there is a large membership with whom we have during the last seven months enjoyed the happiest days of the past twenty-one years. We have never enjoyed so great freedom in preaching the word to this people or to any other, as to the Battle Creek church since our return from California last April. This church has had trials, and has made mistakes. But having acknowledged those wrongs, and having entered into a most solemn covenant to stand unitedly for the right, the blessing of God has been returning, and last Sabbath morning was the best and happiest service we have ever enjoyed with this people.

The Battle Creek College was never as prosperous as at the present term. There are about one hundred and fifty students in attendance. And we shall be disappointed if this number be not increased to two hundred and fifty for the winter term. There should be a class of not less than one hundred at the Biblical Lectures the next term. Eld. Smith is eminently qualified for this important work. All our State Conferences should be represented in his classes by those who have the ministry in view.

The Battle Creek Health Institute is poor

from bad management, so bad that we have refused to be a director the past two years; but with the change of physicians we have taken hold again with perfect confidence that the Institute will see better days, and rise to the position which God designed that it should occupy in his cause. Our publishing work has not been so seriously affected by unfortunate changes as our other institutions have. This grand institution has been doing its work with prosperity and efficiency.

A prosperous and happy era for our institutions and cause at this post has come. The wonderful blessing of God has come upon his servants and upon his cause in standing fearlessly and firmly for the right, and in dealing with wrong and sin with a prompt and decided hand. And as an act of justice to this church, we here state the fact that nearly all the obstacles which have been thrown in the way of the cause here at head quarters during the past four years and nearly all the disgrace that has been brought upon the cause here during this time have been by those who have come here from other States under the profession of helpers of the cause. If the Battle Creek church failed in the past to stand with those whom God was leading—and no one acquainted with the facts in the case will deny this—then those who fell under the power of Satan so soon after coming to the rescue, and turned their hands to tear down the ones they professed to have come to help, made a terrible failure.

Many things in the past have been very unpleasant and harmful to the cause. And some movements which seemed necessary, and which partook very much of the nature of experiments, have been pretty clearly demonstrated. And the result strongly impresses our mind that the members of the Battle Creek church are entitled to our confidence as fully as those of any other church on the Continent. There was a time when we suffered much from this church. But as the members fully cleared themselves from the wrongs by confession, and as the Holy Spirit has been poured out upon us and the congregation as we have spoken the word of God to the people, our union is stronger to-day than it could have been had we suffered no injustice at the hands of this church.

We would not represent those who came to Battle Creek as helpers, and who made a failure, and now refuse to see, and neglect to acknowledge, their wrongs, as correctly representing their brethren in the several States from which they came. And yet, no doubt very many of our brethren in the several States know so little of the trials which Satan presses upon us who stand at head quarters of the cause, that should they come to Battle Creek as helpers in the work here they might fall under the power of Satan, and make greater failures than others have made. But few of our people understand anything of the labors, trials, and sacrifices of the Battle Creek church. And we settle here, after seeing what we have seen, and knowing what we do know, that there is more practical experience, power of endurance, and real moral reliability, in the Battle Creek church than can be found in the same number of persons composing whole churches in any of the States. Some will say that we state this matter in too strong and decided terms. They may be correct. They doubtless think they are. But should they pass through what we have, they might view this matter as we do. This, however, we may safely say, that as things have been working out for a few years past, complaints come with an ill grace from the other States against the Battle Creek church, which has redeemed the past, and is now coming up to the help of the Lord.

The good news of prosperity and freedom at the very heart of the work will send a thrill of joy through the entire body. God is working for our cause here and elsewhere gloriously; and our weary heart revives, and our spirit is triumphant in the mighty God of Jacob.

We soon leave this dear people to return to the Pacific Coast, where we shall probably remain over two winters. The Lord sent us to Battle Creek in early spring last; he has been with us in power on the complete circuit of the camp-meetings east of the Rocky Mountains, and has given us the strongest consolations of his grace and power while laboring to set things in order at head quarters. We have labored as never before, even in our more youthful strength, and are in better health and heart to labor than at any time during the past ten years. God has wonderfully sustained us under a tremendous pressure of care and toil at Battle Creek, and we feel that we honor God and do justice to this dear people in the foregoing frank statements.

Mrs. W. and the writer are growing old, and

without special advantages and care from our people, it would be preposterous for us to undertake the round of all our camp-meetings for 1877. And as we are well aware that but very few of our people have a just idea of the strain of care and of labor of one-third of the whole year in camp-meetings at our age of life, we decide to rest from this kind of labor one year, and if it please God, we hope to visit the camp-meetings for 1878, refreshed by the Pacific climate and that rest which change gives. And as we are about to leave the seat of battle, these words press themselves up from the depths of the soul, "If I forget thee," O Battle Creek! Here we have spent twenty-one years of the very strength of life. Here we have fallen low beneath the pining stroke of disease. Here we have felt the slight and oppression of those we loved. Here the hand of God has lifted us up. Here we have known the joys of forgiving and being forgiven. And here we have felt that inexpressible satisfaction and holy, confiding joy that is the fruit of divine grace, which more than heals, in our feelings at least, all the errors and sorrows of the past. God bless the church at Battle Creek.

J. W.

THE SANCTUARY.

Thirty-Ninth Paper.—The Seven Last Plagues.

We have now brought our investigation of this subject down to the time when all cases have been examined and decided. The investigative Judgment in the most holy place has then transpired. The mystery of God is finished. Christ is no longer an intercessor. Probation has closed. We have endeavored to anticipate and answer all queries that properly arise in reference to this subject thus far; and we now turn our attention to what follows the work of this awful moment in which are concentrated the bliss and the woes of an eternity.

When Christ ceases to plead, and steps out from between God and rebellious and incorrigible man (for such are all those who at this time stand unreconciled to God), there is nothing to longer stay the vials of long-merited judgments from the shelterless heads of the wicked. Then can be fulfilled the punishment threatened by the third angel's message against the worshipers of the beast, which is the visitation of God's wrath with no mixture of mercy; Rev. 14: 10; and then we can have, as described in chapter 15: 1, the pouring out of those vials in which is filled up his indignation. Neither of these could be fulfilled while a divine mediator stood between God and men. For so long as God regards the pleading of his Son, which he will do so long as he pleads at all, he could not visit judgment upon men in which no mercy was mingled, nor pour out any vials filled up with wrath alone. This is proof that the third angel's message is addressed to the last generation of men; for on no others can the punishment threatened be visited.

We now propose to show that these judgments are the seven last plagues and that they immediately follow the close of our Lord's work in the sanctuary above.

In the 15th of Revelation, verse 5, John speaks of the opening of the tabernacle of the testimony in Heaven. This is the opening of the most holy place of the sanctuary, as elsewhere explained. After this, seven angels come out of the temple having the seven plagues, represented as seven golden vials full of the wrath of God. They go forth to pour these out upon men, and the temple or sanctuary is filled with smoke, so that no man, or no being, as it might be translated, is able to enter therein, or carry forward a work of ministration there, till the seven plagues of the seven angels are fulfilled.

In verse 1 of this chapter it is said that in these plagues is filled up the wrath of God, which shows that they are poured out after probation is ended, and the sun of mercy has withdrawn its last warning ray from this apostate earth.

The statement of verse 8, that no one was able to enter into the temple till the seven plagues are fulfilled, is another proof of the same point, and if possible still more positive. For ever since Christ commenced his work in Heaven, there has been some one in the sanctuary. So this scene has not transpired in the past, and it is certain that the seven last plagues have not yet commenced to be poured out. And until Christ closes forever his service as priest, there will be some being in the sanctuary; for there is no break in this work from beginning to end. So the scene of verse 8 cannot transpire till the sanctuary work is done.

The prototype of this scene is found in Ex. 40: 34, 35: "Then a cloud covered the tent of

the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because a cloud abode thereon, and the glory of the Lord filled the tabernacle." This was at the commencement of the typical work here on earth, the scene described in Rev. 15 is at the close of the real work in Heaven. Thus this work, far as man has to do with it, is bounded at its beginning and close with an overpowering manifestation of the glory of God. He takes sole possession of his own dwelling place, and thus seals his seal to the work which has been accomplished therein.

Thus as we pass out from the sanctuary, we are called upon to look at the effects of the close of this work in scenes to transpire here and there. A full dissertation upon the subject of the plagues is not called for here. See the subject discussed more at length in Thoughts on Revelation, chapter 16. We only glance here at simply the most prominent features.

As we have shown that these plagues are a punishment, and are visited upon men at the close of probation, so there is just as clear evidence that they will be literal. The first falls upon men who are guilty of that sin which the message is warning the world against to-day. A sore, noisome and grievous, more corrupt than the leprosy, more stinging than blains, more painful than boils, breaks forth upon them who, contrary to light and warning, have received the mark of the beast, and worshiped its image.

The second vial throws the sea into the most infectious and deadly condition that can be conceived of; it becomes like the blood of a dead man. If this applies to the oceans of our globe, as we see not why it may not, we leave one's imagination to grapple with the problem what the condition of the earth would be in three quarters of it enveloped in this deadly substance.

The third plague strikes at a still more vulnerable spot, and the rivers and fountains become blood; as if the earth in her last agony was pouring forth blood from every aperture, even as it oozed from the Saviour's pores, as he wrestled with the world's sin and darkness in lonely Gethsemane. This plague, as perhaps the preceding, will probably be of short duration, as it would seem that none could long survive should this cup of blood be pressed continually to their lips.

The fourth plague lights up the sun with an unwonted flame. Vegetation withers beneath its scorching rays; the streams evaporate; the heat burns to the very bones of men; and an air of desolation spreads over the face of nature. We now have the woes of men increased in a regular ratio: first, sores; then, as a consequence, fever and thirst; then blood to quench thirst; and finally, blazing, glaring, intolerable heat from a sun on fire.

The fifth angel pours the contents of his vial upon the seat of the beast, old Rome, gray and crumbling from its long years of sin. And the kingdom of the beast, the whole Catholic world is full of darkness. The similar plague in Egypt, produced darkness so gross that it could be recognized by the sense of touch; and in dark night following the dark day of 96 years ago, even dumb animals were filled with terror, that horses could not be forced from their stables. So here the darkness sums around the followers of the papal apostasy legions of undefinable terrors till they dare not stir, but gnaw their tongues for their pains at their sores.

The sixth angel stations himself over the Euphrates, and pours his vial upon the Turkish empire; and its waters (people), which have for many years already been growing weaker, or drying up, will then be clean dried up, and the way of the kings of the East will be laid open, that they may come up to the battle of the great day of the Lord. Then the spirits of devils from the three great systems of false or apostate religion, the dragon, beast, and false prophet, paganism, popery, and a dead, backslidden Protestantism, go forth to gather the nations to the last strife. And they may be up goaded by their own sufferings and torments, the results of the previous plagues, and expelled by devils, to the valley of slaughter, the great antitypical Megiddo.

The seventh angel hurls the contents of his vial around the globe. The air is tainted, every breathing thing inhales the deadly miasma. Then the voice of God, which has shaken the earth, is heard again, and shall shake both earth and heaven. That voice proclaims the controversy ended. It is done. And majestic utterance rends the earth with mightiest convulsion it has ever felt. The

fill all; great Babylon is forced to taste the
of God's wrath; every island flees
the mountains disappear, and when thus
hiding place and refuge is taken away,
mighty treasures of hail which God has re-
against the time of trouble, against the
of battle and war, Job 38: 22, 23, is dashed
them out of heaven. The last prayer of
wicked is for rocks and mountains to hide
from the presence of the Lamb; but
completely are they transformed by sin, that
last ejaculation is one of blasphemy against
the plague of the hail is exceeding
Thus amid the convulsions of the last
this poor earth, which has long groaned un-
the weight of the curse and been torn by the
disorders of sin, is laid in its coffin for a
ousand years.

We ask the sinner to study well this picture,
haste, while a few precious hours of proba-
linger, to seek a shelter beneath that wing
shall safely cover the righteous during
time of trouble, and bring them everlasting
verance at its close. U. S.

A LETTER.

BROTHER STONE: We have just had an excel-
letter from your father, which we read in
Tract and Missionary quarterly meeting.
was there voted to send it to the REVIEW for
lication; and I enclose it in this to you re-
esting you to see that it is done. It was read
terday in our social meeting, and we all felt
it was too good not to be divided with oth-
C. R. AUSTIN.]

To the church of Seventh-day Adventists of
eshire, Christian salutation.

DEARLY BELOVED BRETHREN AND SISTERS: I
ough absent in the flesh, yet am I present with
in spirit beholding your order and the stead-
ness of your faith. I thought it meet, both
your encouragement and my own, to address
this brief epistle.

The cause of God is the Cause of causes. It
the sum of all excellence. Well might the
exclaim, "Salvation, oh! the joyful
and." Salvation—it stoops to find the sin-
on the verge of the lowest hell, and exalts
first, to friendship and reconciliation, then
ship with Christ. The peace and the
promises of God are the legacy of the saints
ing their minority. Peace is the foretaste
Heaven, while the promises, together with
witness of the Spirit, are the surety. Christ
our bondsman, and God his indorser. The
promise is of life from the dead—eternal life.
includes the kingly office and the kingdom.
includes admission through the pearly gates,
sight of the King in his beauty, an introduc-
into the presence of the Father, the privi-
ge of plucking fruit from life's fair tree, and
inking the waters of the river of God.

"Having therefore these promises, dearly
loved, let us cleanse ourselves from all filthi-
ness of the flesh and spirit, perfecting holiness
the fear of God." Let us keep in view the
truth for the time. Let us not forget that the
three messages of Rev. 14 are the grand nucleus
round which all saving truth is now crystalliz-
ing. God's principal method of vitalizing the
church during the "time of the end" is through
present truth. To this the state of the nominal
churches bears witness.

Dear brethren, let us have faith in God, in
his word, and in his providence. Not a dead
faith (devils have enough of that), but a living,
practical faith. If God says in his word,
"Knock, and it shall be opened unto you; seek,
and ye shall find," if he says, "Ask and it shall
be given you," he requires that we credit him,
that we believe his word. The basis on which
rest faith is so broad that prayer without
faith is an insult to God. Hence we read, "He
that believeth not shall be damned."

Brethren and sisters, let us seek God daily.
Time is hastening. Probation will soon close.
Christ is viewing the guests. Let us have on
the wedding garment. Let our loins be girt
with truth, our lights burning, and our feet
shod. Christ is coming, coming quickly.

"Be patient, brethren, unto the coming of
the Lord." Remember "here is the patience of
the saints." In the exercise of patience, great
perplexities become small, and small ones van-
ish entirely. Christ was patient. We must be
like him. Let your prayers be frequent, ferv-
ent, and full of faith. In a little while the
faithful will be bidden to put off their armor.
Those who have gone forth weeping, with their
little bundles of tracts and papers, and those
who have patiently labored to make known to
others the word of truth for this time, will re-
turn with joy bringing their sheaves with them.

They who have sown in tears will then reap with
joy. The conflict with the flesh and with Satan
will be ended. No more fightings without or
fears within. "Thanks be to God who giveth
us the victory through our Lord Jesus Christ."

Were I to speak to you of my personal expe-
rience and hope, it would be to say that I am of
good courage in the Lord. God is being very
gracious to me in my declining years. More
than sixty years have passed since I put on
Christ by profession. My experience has been
varied, but never more hopeful than now. I
have felt, especially during the past year, and
still more so of late, that it is my privilege and
duty to be fitting up, and getting ready, for the
coming of the Lord. And I thank my God
through our Lord Jesus Christ that I have this
feeling more deeply fixed than ever before. I
am daily trying to seek God to this end. I
want a treasure in Heaven, but I cannot have
it unless I lay it up there. I want Jesus for my
chief Friend, but I cannot have him unless I do
the things he commands me.

It is my earnest prayer and labor that I may
finally inherit the kingdom of God at whatever
expense. Next to myself in this respect are my
brethren and sisters in the Lord, especially
those of the churches with whom I have labored
in time past.

Having many things to write unto you, I
would not write with paper and ink: if it be the
will of God I would come unto you, and speak
face to face, that our joy may be full.

Farewell, ALBERT STONE.
Eden Mills, Vt.

THE LAW OF GOD.

ONE of the greatest of the wonders of human
depravity is the idea, that the moral law of God
is subject to abolition or change. To suppose
that that law, which was distinguished from all
typical, ceremonial laws, that owe their exist-
ence to the fact that sin had entered into the
world, being given by the Almighty in person,
by his own voice, and in his own handwriting,
was only designed for a section of our race, and
was subject to change or abolition, is one of the
most marvelous absurdities that ever disgraced
the human intellect. There is disloyalty—treas-
on against High Heaven—in the very thought!
All would know this, if they would stop to
think upon it. But an eagerness for self-justi-
fication in following the customs of the world
and the corruptions of apostate Christianity,
blinds the mind and perverts the judgment;
and the result is that we hear from the desk
consecrated to the proclamation of the everlast-
ing gospel, and from the lips of those sworn to
be faithful ministers of Jesus Christ, that the
holy law, the transgression of which made it
necessary for the Son of God to die in
order to the redemption of the transgressor,
has been in part, or wholly, abolished? Yes,
many are the professed friends of God, who are
engaged in the work of undermining and over-
throwing his holy law, the only moral code he
ever gave to man, and of which Jesus said that
one jot or tittle should not pass from it till
heaven and earth pass.

The difficulty is, they blindly work for the
support of creeds and custom, not looking at
fundamental principles, nor giving a thought to
the character of God, the nature of his law, and
the probabilities or improbabilities of a change
of the moral code of Him who has said, "I
change not," and of which law the Holy Spirit
testified by David that it was "perfect." Ps.
19: 7. They go to work to pervert and prosti-
tute the utterances of the New Testament
which relate to the law of types and shadows
that all know have been abolished, applying
them to that law which is declared to be holy,
just, good, spiritual, and by which is the knowl-
edge of sin, and which is declared to be perfect
and the truth itself. Rom. 7: 12, 14; 3: 20;
Jas. 1: 25; Ps. 19: 7, and 119: 142. They do
not stop to consider how that, which is perfect
can be improved by a change, or what effect it
must necessarily have upon the truth of God to
change it.

But why all this blind antagonism to the law
of God? The whole strife is concentrated upon
a single point—the Sabbath of the Lord our
God. But for the Sabbath, and the fact that
the church, as well as the world, are trampling
it under their feet, there would be no open con-
troversy in respect to the perpetuity and immu-
tability of the decalogue. And why should the
Sabbath be singled out as unfit to have a place
in the moral law, and consequently as some-
thing that must be abolished? No other answer
can be given but that men have abolished the
Sabbath of the Lord and substituted one of
their own.

We first find the Sabbath in Eden, before sin
entered the world, Gen. 2: 2, 3; we trace it
through the Scriptures from Genesis to Revela-
tion, and find it one and the same thing. No
other weekly Sabbath is once named in all the
Book of God. And as we look to the promises
of the world to come, we find the Sabbath still
in existence, and all the redeemed and holy in-
habitants of that bright world keeping it. Isa.
66: 22, 23. Ah! if men could see the value of
a part in that world, they would be willing to
bear the cross of unpopular truth here. They
would leave their strivings against self-evident
truth, and choose the blessedness of those who
keep the commandments of God, "that they
may have right to the tree of life." Rev. 22: 14.
"If thou wilt enter into life, keep the com-
mandments." Matt. 19: 17.

R. F. COTTELL.

SOUTHERN FRANCE.

DEAR READERS OF THE REVIEW: I arrived
here with my family last Thursday and spoke
in the evening to a large and attentive congre-
gation. I spoke to a few in another neighbor-
hood Sabbath afternoon and evening after the
Sabbath, and the next day, yesterday, I spoke
three times in this place. I have the privilege
of occupying a temple, and have received urgent
invitations to preach in other meeting-houses.
Of course there will be a change when the peo-
ple come to the cross. But at present the pros-
pect seems rather flattering. As the message is
entirely new, and as the influences that bind the
people are stronger here than in the New World,
we expect to see the work advance by a slower
process than in America. We propose to take
time to move cautiously, gain the hearts and
confidence of the people, and lay a foundation
for a permanent work. We commenced with
practical subjects. Our last discourse was on
the second coming of Christ, and was appre-
ciated, as appeared from the eagerness with
which the people listened, and from the warm
greetings and expressions of gratitude at the
close of the meeting.

The people here are generally poor. Their
main dependence is making wine, and their
vineyards are nearly ruined by a dearth, and
especially by a worm that works on the root of
the vine. The farmers here depend as much on
the fruit of the vine as Western farmers do on
their corn crops and as the people of New En-
gland do on their dairies.

Mrs. B.'s health is feeble. Pray that God
may give us each strength, wisdom and conse-
cration for the work. D. T. BOURDEAU.
Oct. 16, 1876.

THE SIGNS OF THE TIMES.

THIS paper should have a large circulation;
and I feel very anxious that the Iowa Tract and
Missionary Society shall make a special effort to
extend it. I do not believe there is any object
more important for the Society to take hold of
with vigor than this. Bro. White's recent re-
marks on this point were excellent.

I have been a reader of the SIGNS whenever I
could get it; and I can truly say it is just the
paper to circulate among those desiring to inves-
tigate. It is better in this respect than the Re-
view. It is a clean-looking, high-toned paper
that will favorably impress any sensible person
who takes it up. It has a plenty of good
thoughts on leading points of present truth,
enough in each number to set the people think-
ing of these things.

It also has other excellent matter, not strictly
denominational, of interest to all religious peo-
ple. It has good health items, well calculated
to help the people where they need help. Its
selections of secular and religious news are al-
ways interesting to all classes. It thus presents
a good variety of reading matter such as the
times demand. No sensible person could read
this paper six months or a year without being
favorably impressed with it and the people it
represents. We ought as a people cordially to
second the calls for an increased circulation of
the SIGNS OF THE TIMES. Now that the price
is reduced to \$2.00, very many of our people
who do not take it should at once subscribe for it.

The articles from the pen of Sister White are
alone worth far more than the whole paper costs.
Those who do not subscribe little know what
they are losing. As president of the Iowa Tract
and Missionary Society, I call upon all our di-
rectors and workers to make a special effort to
circulate the SIGNS OF THE TIMES this fall and
winter. We shall greatly neglect our duty if
we let the time pass away and we make but lit-
tle effort to sow the seeds of truth. It seems
to me the Tract Societies should make a special

point to circulate the SIGNS and REFORMER.
Periodicals will interest people when a tract or
pamphlet will not. There is something "newsy"
about them as they are taken out of the post-
office, which will always call attention, while a
tract or book would be laid away.

The REFORMER is well worthy of extensive
circulation. There may be occasionally some
pretty strong meat for us slow ones; but there
is always a plenty of most useful matter which
all must admit is sadly needed in this age.
The REFORMER is interesting, entertaining, and
highly instructive on many things sadly demand-
ing instruction, in this age of appetite. But
the SIGNS OF THE TIMES, especially as the organ
of disseminating the light of present truth, de-
mands strong efforts to secure a large circulation.
We shall find no better opportunity to scatter
the light than by its means. Come, brethren
and sisters of the Iowa and Nebraska Confer-
ence, let us take hold of this good work with
cheerfulness and energy. It is high time to
awake out of sleep. Our salvation is much
nearer than when we first believed. The night
of darkness will soon be upon the world. The
day of rejoicing will soon come for the believer.
Let us secure many subscribers for these excel-
lent periodicals this fall and winter.

GEO. I. BUTLER.

THE BATTLE CREEK COLLEGE.

REALIZING to some degree the importance of
education, and appreciating the facilities and
advantages over other institutions of learning in
our land, afforded at the Battle Creek College,
which we are now attending, we appeal to our
people everywhere, from the Atlantic to the Pa-
cific, to send their children, that they too may en-
joy the advantages of this excellent institution.
We have here a large, commodious building, ca-
pable of seating at least four hundred students,
situated in the most beautiful part of the city.
There is no finer locality for a school in the
State of Michigan.

Prof. S. Brownsberger, a graduate of Michi-
gan University, is a teacher of several years' ex-
perience. Prof. G. H. Bell is a teacher of near-
ly twenty-five years' experience. The others
are highly educated in their several departments.
Such thoroughness in instruction and such
clearness in imparting the same we have never
found in other schools.

As the school is based upon Christian princi-
ples, and the faculty connected with it are all
God-fearing men and women, parents need not
fear to send their children: Here they will be
free from the corrupting influences with which
students are surrounded at other schools.

Few are too poor to come. The students'
boarding clubs are in active operation, and are
proving a success; so that the expense for board
necessary in attending this school is less than
one-half that of any other in the land.

In view of these facts, we invite our young
brethren and sisters to come and fill up our fine
building. We promise you a hearty welcome.
But especially we invite and urge our young
brethren upon whom great responsibilities are
resting in view of the shortness of time and the
great work yet to be accomplished, to come and
stay one term if they cannot stay longer, and
prepare themselves to labor more successfully in
the great harvest field.

Eld. Uriah Smith will begin his Biblical lec-
tures about the first of January, and he can talk
as well to the large hall full as to a few. Es-
pecially should those who contemplate entering
the ministry, and those also who have been labor-
ing with some degree of success, have the benefit
of these lectures. It is unnecessary to say that as
a lecturer and instructor Eld. Smith cannot be
excelled even in the ranks of S. D. Adventists.
As he is released from the duties of local editor
of the REVIEW, he will have more time to de-
vote to this important branch of the work.

This winter we hope to see no less than one
hundred and fifty in this class. And why not?
The work of the third angel's message is fast
advancing. The Lord is soon coming, and in
what condition will he find us?

Shall we hoard up our riches, and neglect to
secure such cultivation of the mind as will en-
able us to work acceptably for the Lord? In
view of these great considerations, we would
make an earnest appeal to our young brethren
to make an especial effort to come to our college
this coming winter, to attend the Biblical lectures.

J. T. Richards,	James Bartholf,
O. A. Johnson,	A. H. Wood,
Augustus Sweedburg,	Eli Miller,
Wm. Gregory,	Ira J. Hankins,
Niels Clausen,	W. B. Smith,
E. H. Gates,	D. W. Reavis,
Wm. Ellsworth,	Martin Olsen,
Leroy Nicola,	Knud Brorsen,
J. S. Shrock,	O. A. Olsen,
Joseph Haughey,	George Gilbert.

GUARDIAN ANGELS.

UNSEEN, yet near, an angel stands,
With wings of purest white;
Each child of earth is guarded well
By a messenger of light.

When Satan strives to press and crowd,
With dark, malicious art,
Temptation's dire and sinful thoughts
Into the Christian's heart,

A whisper low, an influence sweet,
Is felt within the soul—
If we resist the thought of sin,
The clouds all backward roll.

The angel smiles benignly down,
And waves her snowy wings,
The darkness gone, the glory come,
The voice in triumph sings.

But if the chiding voice we slight,
The angel turns away
With drooping wings and weeping eyes,
And has no more to say.

O child of earth! the warning heed;
Hold fast the Heavenly hand;
Be faithful, true, and ne'er give o'er;
And you'll reach Immanuel's land.

ELIZA H. MORTON.

Allen's Corner, Me.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubt-
less come again with rejoicing, bringing his sheaves with him.

FROM SWITZERLAND.

ALTHOUGH I have not labored much in new fields for the past three months, yet I have tried to employ my time and strength to advantage in aiding Bro. Andrews on the French paper, and in translating several works which are very much needed. Where we do not enjoy liberty of speech, the necessity of having a paper and tracts is very apparent. The difficulties realized in some countries in obtaining a legal permission to preach call loudly for reading matter. It is not always an easy matter to get a certain number of responsible persons to sign a petition to be presented to the authorities that we may get permission to speak in public. But the way seems to be lightening up before us. Our paper will make us friends at different points, and it will be easier to obtain signers.

As the way is now prepared for me to enter new fields, I feel the importance of moving in the counsel of God. I must know that God is leading, and that his good Spirit goes before us to aid us in our work, which will be attended with dangers and difficulties. I believe God has grace in store which he is more than willing to bestow on those who fully consecrate themselves to him. This I am determined to do. I have no other intention than to press on with the body; for in union there is strength, and that happiness which sweetens the cup of trials, lightens burdens, and lessens the painfulness of separation.

D. T. BOURDEAU.

Bâle, Sept. 27, 1876.

CATTARAUGUS CO., N. Y.

IN the providence of God, a Methodist meeting-house has been built at Sugartown, in which I am to commence a series of meetings Oct. 26. Since I first preached here nearly three years ago when some embraced the Sabbath, some of them have been trying to mix oil and water, by maintaining a regular standing in a Sabbath-breaking church. The danger has been that the cup being so nearly full of water, the oil, rising to the surface, would run over and be lost. Still I hope it will be saved.

My address is now Elicottville.

R. F. COTTRELL.

INDIANA.

COMMENCED laboring at Perrysburg, Oct. 22. We secured the Presbyterian church of this place in which to hold our meetings. The attendance and interest have steadily increased from the beginning. At our last meeting there were about two hundred and fifty present.

The Presbyterian minister has preached two discourses against the truth as it is found in the Bible in regard to the cleansing of the sanctuary in Heaven. I shall answer to-night.

May the lovers of present truth all over the wide harvest field pray that the Spirit of God may work mightily upon the hearts of the people in this place; also that I may speak as I ought to speak. ARTHUR BARTLETT.

FRANKLIN CO., IOWA.

ANOTHER week has passed. The interest has been good. Last night the house would not hold all the crowd. The Sabbath was

the question. The greatest objection urged against it yet is, "Why have not learned men found it out before?" The people seem to be honest; and from their anxiety to hear we think some at least will obey the truth. Some have been in such a hurry to get to meeting some evenings, that they came without supper, after being away all day without dinner. Some women keep their children awake all day, so they will sleep at meeting at night.

We pray for God to unite his honest people in his sacred truth. Brethren, pray for the cause and its laborers.

G. V. KILGORE.

Hampton, Oct. 30.

MORRIS CO., KAN.

THE brethren here have the rich blessings of God in their Sabbath meetings and in their Wednesday night prayer-meetings. The Sabbath school prospers. Five have recently joined us in covenant relation. Closed our meetings at Pleasant View last night. Five or six families came about ten miles to attend.

N. W. VINCENT.

DAKOTA.

DEAR REVIEW: I thought it might interest some of your readers to know how the cause of truth is progressing out here in Dakota. About three years ago, Bro. Gipson's family moved to this place, and like earnest laborers in the cause of truth they scattered the tracts, which prepared the minds of the people to receive Bro. Farnsworth and Barlow in Elk Point this summer. Five persons from this place signed the covenant at their meetings and organized a class at the school-house here in Pleasant Grove; and we have had Sabbath-school and class meetings every Sabbath, and prayer-meetings Tuesday evening ever since, and the Lord has greatly blessed our effort. We have added to the list from Sabbath to Sabbath until there are sixteen who have concluded to keep all the commandments of God and the faith of Jesus, and more seem about to follow.

Brethren and sisters in the Lord, pray for the class at Pleasant Grove. D. T.

G. W. POND.

Elk Point, Union Co., Dakota.

QUARTERLY REPORT OF MO. T. & M. SOCIETY.

THE general quarterly meeting of the Missouri T. and M. Society met at Nevada, Vernon Co., Mo., Oct. 15, 1876, according to appointment, the president, Wm. Evans, in the chair. Opened with prayer by Bro. Chaffee.

The secretary read a condensed report from districts 1, 2, 4 and 6, as follows:—

Families visited, 131; letters written, 133. No. paying subscribers for REVIEW, 4; INSTRUCTOR, 6; REFORMER, 3; SIGNS, 3. Copies sent to friends, REVIEW, 5; INSTRUCTOR, 5. Periodicals distributed, 143; tracts distributed and loaned, pages, 107,629.

Received on membership, \$13.00

" " donations, 41.11

" " book sales, 4.85

" " widow and orphan's fund, .25

Total, \$59.21

D. C. Hunter resigned as director of Dist. No. 4, which was accepted; and Bro. John F. Klosternmyer, of Rockville, Bates Co., Mo., was elected to fill the vacancy.

Adjourned.

WM. EVANS, Pres.

D. C. HUNTER, Sec.

OHIO, DISTRICT NO. 2.

THE quarterly meeting in this district was almost a failure, so far as being of benefit to the T. and M. Society. The director was not present, nor were but four of the members. The meeting was appointed at a considerable distance from the body of the membership, which was the main reason of so small an attendance. The church which had been fully granted for this meeting, was, closed against us before our first meeting. We went to a school-house which proved too small to hold the people. There is certainly a good degree of interest to hear the truth in this place, but at present no suitable place can be obtained for meetings. We had but two public meetings at this point. On Sunday, in company with Bro. Francis, we visited Frazeysburg and vicinity, and held one meeting on Sunday night. Eld. Wm. Cottrell had a good interest here when called to the side of his unfortunate wife. Sr. Cottrell is slowly recovering, and we hope Bro. Cottrell will not much longer remain away from this field of labor.

From Monday until Thursday, we were

occupied in visiting the directors and members of the T. and M. Society in the district, endeavoring to accomplish by visiting what we had failed to do by the meeting. In this we were largely successful. Three or four persons in this district will take a special interest in getting subscribers for our periodicals during the next quarter. We obtained an order for books, tracts, etc., and an order for 1600 almanacs. We expect to hear from Dr. Mitchel, of Zanesville, soon, that he will want at least 200 for his city, which will make at least 1800 almanacs for Dist. No. 2. We think our arrangement of the matter is such that the almanacs will all be put into the field during the next quarter. The last night of our stay in the district, we had a T. and M. meeting with the Bellville church.

Upon the whole, we are some encouraged by our visit to Dist. No. 2. The director's report will soon be ready and forwarded to the secretary. Although the general quarterly meeting is taken up, our faithful secretary will make our regular State quarterly report for publication just as soon as all the director's reports reach her.

This work is of the Lord, brethren; let it move harmoniously and steadily forward.

H. A. ST. JOHN.

Hamler, Oct. 30, 1876.

TO THE KANSAS T. AND M. SOCIETY, DIST. NO. 3.

DEAR BRETHREN, we are once more entering the season of the year when the long evenings afford ample time for reading; and all have more or less time to investigate the great truths of these last days. Now, shall we let this opportunity pass unimproved, or shall we do our whole duty in the fear of God? The world must be warned. God has called us as a people to this work. Will we do it? It calls for time. Can we spare it? It calls for means. Can we give that? It calls for self-denial. Can we stand that? It calls for one long, patient, united effort. Will we all unitedly do what we can? The result will be grand. The reaping time will soon come. Eternal life will be the reward for doing just the work the Lord has for us. It may be small, but however small, it will never lose its reward. Oh! how precious to hear the words of the Saviour, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me!"

Then let us not forget the work before us in sending out the precious truth. You say, My neighbors are all supplied. But have you not a friend or an acquaintance to whom you can send something? "In the morning sow thy seed, and in the evening withhold not thy hand. Thou knowest not which shall prosper, this or that."

If you cannot distribute tracts, perhaps you can give something to help pay for them. Then send in your reports with that part of the blank filled, at least. I find there are members of our churches in this district who are not members of the T. and M. Society, who are more able than some that are members. I think it a great privilege, yea, more, the duty of every member of our churches, to belong to the T. and M. Society. I hope all will take a part in this noble work.

If there are any scattered brethren in this district, I should be glad if they would correspond with me. My address is Uniontown, Bourbon Co., Kansas. In conclusion, brethren, I say, Let us march to the front; let us write the truth, talk the truth, live out the truth, and become sanctified through the truth, and finally saved by it in the everlasting kingdom.

A. W. CONE.

"NOT SPEAKING THINE OWN WORDS."

How constantly we are forgetting this admonition, and profaning the Sabbath with unnecessary, secular conversation, or perhaps even with silly and mischievous gossip or scandal! and perhaps we are thinking at the same time that if we do not engage in actual physical labor, we are doing pretty well, and are model Sabbath-keepers. But if we could see at the close of the Sabbath all the words that have escaped our lips through the day, I fear we should blush to meet the record. Are there not plenty of good themes to talk upon? plenty of good subjects upon which we need to be informed? Is there any excuse for our passing the hours of the Sabbath in idleness or talking upon unprofitable matters?

If our minds were on any subject appropriate to the day, it would not be so difficult to control our expressions. "Out of the abundance of the heart, the mouth speaketh." If we are thinking of, or plan-

ning, our work for the coming week, or anything of a like nature, our words will be quite likely to betray the drift of our thoughts. But what shall we do when we see that the conversation is becoming unworthy of the day? Shall we coarsely, or sharply reprove our superiors or equals? Oh, no! Let us humbly and cautiously seek to introduce some better subject.

Nor is the Sabbath the only day that the "unruly member" requires watching. How often in an unguarded moment we let fall words of sarcasm, low jest, or scandal! and they are gone, gone forever; we can not recall them; and their influence, who can tell? Is it to gather with Christ, or scatter abroad, to honor or dishonor the cause of the Master? The tongue of the wise is health. God help us to remember the Sabbath day to keep it holy in word as well as deed, and that our speech at all times may be such as we shall at last wish it to have been.

JULIA E. DUFFIE.

Francisco, Mich.

MEDITATIONS.

If you go to a quarterly meeting you will notice that usually the brethren manifest considerable interest during the prayer and conference meetings and the preaching; but when the T. and M. work should have attention, some of the brethren get tired, act in different, and go to sleep. When this subject, which requires all our zeal and energy, and to which we should give our best attention, comes up for consideration, how well must please the devil thus to be able to seduce our senses, and shut out from our minds the vast importance of this great, useful, mighty and glorious work! It is the great work of God allotted to man. Let us awake to it and engage in it with zeal, and learn all the ways that God would have us know to bring souls to his precious and glorious truth.

I have sometimes thought that the person who does not like a tract meeting needs to be converted. Let us work diligently before probationary time shall close; for soon the great Missionary, Jesus, will appear, to reward us for toiling in his vineyard.

J. F. BAHLER.

TRUTH.

IN a world like this, where error and sin abound, and where false systems of morals are endorsed by chief men, and where oppression and misrule are the common events of the ages, and where paganism and Romanism and Mahometanism and other vile systems of religion have ever deluded and held in subjection the greater part of our race, it seems reasonable to find that the truth has been generally kept in the background, or has been actually trampled under foot.

This indeed is a fact, which history asserts and experience proves, that Truth has been crushed to the earth, while Error has been applauded and honored. Tyrants have deluged the earth with blood, while Truth and Love have fled before the conqueror to deserts and the wilderness and solitary places; and there in the lonely mountain gorge, or the secluded valley, they have sat in sorrowful, subdued resignation, and contemplated their future high and joyous state, or planned some holy enterprise for the good of their friends.

Truth, ever patient and hopeful, has never submitted to Error; she has languished in dungeons and suffered the torments of the rack, and men and devils have ever racked their fertile brains to exterminate her in vain. Subdued she might be, but not conquered. In the fires, her countenance showed no pain nor anger, nor did she recant, but shouted aloud to her persecutors in a voice of warning, to her friends in a voice of encouragement, and to all, in tones of love.

Her most precious words have often been looked upon as sedition and heresy, because her hearers were wicked, and their plans were likely to fail if they listened to the warnings of the faithful monitor whose voice sounded like a trumpet through the earth reproving error and sin.

Politicians, moralists, statesmen and philosophers, poets and sages, warriors and men of peace, old and young,—all have heard her voice. Some applaud her teachings, but neglect to heed them; some deride and mock; some deem it a virtue to be deaf and insensible; others are angry and storm at the sweet messenger of Heaven; while a few, a very few, listen and joyfully obey.

From the time of Cain and Abel, it has been the same old story. Truth, calmly, lovingly, firmly, pleads for the right; Error

hesitates, opposes, objects, complains, murmurs, suggests compromise, then she swells with self-esteem and pride. Truth is unmovable and stern in herself; and then with a loving smile she puts forth her reasons and arranges strong arguments. Error now grows fearful and declares war. Thus Abel fell before Cain; thus truth has often fallen; the resurrection morning will restore all. Truth reserves her loudest thunder for the final day of doom. To-day she is (as she is) a friend, a kind and loving friend, to warn and instruct and reprove; but when the summer is past, she then condemn, and pass sentence upon, as she once entreated and warned of the evil.

Jeremiah warned the king of Israel of the evils; but his reproofs seemed the words of an enemy to him, he was steeped in sin, so habituated to the practice of evil; and good Jeremiah was named a traitor, and his words were dreaded and feared, because they were not to the taste of Zedekiah and his nobles. The laws and statutes of our land are dreaded or hated by good citizens; but thieves and murderers nothing is more pleasing than the sight of the ministers of law, or the mention of those laws which condemn them in their ways of sin.

Truth speaks to mortals now in tones of love and pity. She sets forth the rewards of virtue, and the consequences of sin; she speaks with wisdom to all, to abstain from evil, and to practice virtue; she speaks of the errors of the times, and of the sins which we have been guilty of, and of the sins of which we have been participants. At no time since Adam fell has Truth been more diligent to hunt up the sins of votaries than now,—now that the judgment is set and the books are opened.

Let us be ready at all times to receive the words of Truth. We need to repent of sin, whether our sins are civil or political, private or public, individual or social.

JOSEPH CLARKE.

THOU SHALT HAVE NO OTHER GODS BEFORE ME."

PROFESSED Christians, since about A. D. 1500, have been so much averse to having anything in common with the Jews that they not only reject God's Sabbath on the one hand, but they are also rejecting to serve other gods than the God of the Jews. This they do by rejecting the Sabbath.

If God says the seventh day is his Sabbath, and commands all his servants to remember it, as he most clearly and unmistakably does; if that anti-Christian, the Roman Catholic Church, says, "Remember Sunday, the first day of the week, to keep it a Sabbath over the Lord's Sabbath (a thing which that power has refused to do, in fulfillment of Dan. 7:25); if intelligent men and women, in the face of these indisputable facts and in the face of all that has been revealed on the subject, choose to keep the day thus exalted in preference to the one God has blessed and commanded men to keep holy, then we are in the name of reason, honesty, and reverence to the true and living God who reigns in Heaven above? Is there any way of evading this conclusion? There certainly is not. Facts are facts; deny them often as you may.

Truly, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Men are choosing to reject the truth of salvation on this subject, and to follow the traditions of their fathers; they are making void the commandments of God and the traditions of men; and the blessed people of God love to have it so. It is going forth to the world on God's Sabbath and other important subjects; but the great majority of mankind prefer to walk in darkness. Sad as it may appear, this is the case. Who will be wise, and refrain from trampling upon the Lord's sacred Sabbath? Who will discard all false gods, and seek unto the only true and living God? Who will come out of the moral darkness which shrouds the world, and walk in the light of God's revealed truth? Who will take heed to the sure word of God, and trust to the wisdom of this world? The wisdom of this world is but foolishness before God. It is true wisdom to know and to accept his truth, and to conform to his requirements.

Who, then, will be wise? Time will tell. The great day of the Lord, which hasteth on, will reveal who have been wise and

who have been foolish,—who have taken God at his word and who have trusted to worldly wisdom. J. M. GALLEMORE. Salisbury, Mo.

THE SABBATH IN THE PATRIARCHAL AGE.

Nothing is plainer to my mind than the fact that the patriarchs kept the Sabbath—the seventh day of the fourth commandment—and that they observed laws, among whose precepts one existed which regulated the observance of that day.

That God had a law at that time is plainly evident from his own word. In repeating the promise to Isaac which he had sworn to Abraham, he declares he will perform it, "because Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." Gen. 26:5.

Then in Abraham's time God had an instrument he denominated "my laws." Now the question arises, Was the Sabbath command among them? We think it was for the following reasons: After the children of Israel had left Egypt, at least one month before God uttered his law from Sinai to the assembled multitude, he spoke to Moses and said, "I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4.

Had the record been left here, no one would be able to understand how they could be tested on God's law by simply gathering their daily food; but the sequel shows how and on what part of his law the test came. Soon the manna fell, and the people gathered it every morning as ordered (verse 21); but when the sixth day came, they gathered a double portion to last over the next day, thus pointing out, unmistakably, their knowledge of the existence of the Sabbath, and their manner of observing it.

The twenty-seventh verse in continuing the narrative says, "And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" showing that the test of obedience fell on the observance of the Sabbath, which was the seventh day, and that that Sabbath comprised a part of what God called "my laws."

Again, we find all through the patriarchal age the custom of measuring time by weeks, a thing impossible had there not been one day among them—a day of rest, distinct from the others—which could mark the end of each week; and the fact that afterward, six days of time did pass each week without a name, followed by one with a descriptive term, and that term the sacred title of "Sabbath of the Lord," is certainly a sufficient mark to distinguish it from all other days. This mark we believe was recognized in the patriarchal age from the fact that the same week of seven days is recognized at the transition from the patriarchal to the Mosaic age, that is brought to view at the ushering in of the patriarchal. See Gen. chapters 1 and 2:1-3; also Ex. 16, and 20:8-11.

This custom, too, as we learn from good authority, was not confined to the patriarchs alone, but was observed by all the heathen nations, which would show that it had been handed down from Adam, the common father of mankind. Josephus says, "There is no city, Greek or barbarian, in which the custom of resting on the seventh day is not preserved."—*Contra Apion*, lib. 2.

Dion Cassius (lib. 33) states "that the custom of computing the time by weeks was derived from the Egyptians to all mankind; and that this was not a new, but a very ancient, custom," in which Herodotus concurs.

Grotius informs us that the memory of the six days' work was preserved not only among the Greeks and Italians by honoring the seventh day, but also among the Celts and Indians, who all measured the time by weeks.—*De Veritate*, lib. 1, sect. 16.

"The Mosaic law imposed no new obligation on Gentiles, and, as the strangers residing among the Jews were required to observe the Sabbath, this requirement must have been based upon, and acquired its force from, patriarchal law."—*De Legibus Patriarcharum*, p. 464.

When God spake the commandments from Sinai, he said, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work," etc., and he gave as a reason for the command

that he had rested on that day, and blessed and hallowed it, after creating the world in six days; thus pointing their minds back to the time when the sanctification of the day took place; namely, at the close of the first week of time.

Then, in Eden, before man fell, the Sabbath was appointed for him, and kept by the patriarchs of old; and when Eden is restored and Abraham, Isaac, and Jacob find a place there, with all who are their associates in that holy place, they will keep God's holy Sabbath and come to worship before him. Isa. 66:22, 23.

J. O. CORLISS.

THOUGHTS SUGGESTED BY THE FALLING LEAF.

CHANGE is written on all below the heavens. Only a few short months ago, and forest and field were fresh with the beauties of spring. I had scarcely taken in its loveliness before it was heightened by flowers of every form and hue. But what a change! Although the autumn is lovely, still we see decay stamped on every leaf. The year has grown old; its freshness is gone; and what remains is ready for the grave, to which it is hastening.

And is it possible that the earth too has grown old? Yes; it is true. Time will soon find his grave. Eternity, with all its mysteries, will soon be ushered in. Eternity! Who can comprehend its meaning? Yet in a little from this, all must know its realities. I shall be there. You, reader, must also be there. What a fearful thought, that we must all stand before the living God, without a mediator! Shall I be able to stand? I pray God to fill my soul with earnest longings for help from above to enable me to stand blameless before the Judge. Or else,—fearful thought! I must be driven away, never to receive his smiles, but vainly to seek a shelter in the caverns of the earth, or beneath the fleeing rocks.

But if we are wise for ourselves, and make all needful preparation by laying up our treasures in Heaven, then we can hail with rapturous joy the glorious morning of eternity. May this be our happy lot.

LULIE F. DAVIS.

Ipswich, Mass.

SECRET THINGS.

"THE secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

You are surrounded with mysteries in the world. You meet with them above you, around you, within you. In every blade of grass, in every insect that flutters in the sunbeam, in every beating heart, there is much that you cannot understand. Knowledge has, indeed, made mighty progress; and yet there are multitudes of secret things on all sides of us which nature has not whispered in the ear of her most ardent votaries. And so in Providence there are many mysteries. We cannot see at present the whys and wherefores of God's dealings with men. Clouds and darkness are round about him. In the Bible, too, there are mysteries which the mind of man cannot grasp. Be not disquieted and perplexed with these; a day of revelation will come.

Attend to these things which belong to you. Act from day to day simple faith in Christ. Set yourself earnestly to the performance of all plainly-commanded duty; and look forward hopefully to a time when, endowed with loftier powers than those you now possess, you will be privileged to make discoveries which it has not entered into the heart of man to conceive.

I cannot always trace the way
Where thou, Almighty One, dost move;
But I can always, always say
That God is love.

When fear her chilling mantle flings
O'er earth, my soul to Heaven above,
As to her native home, upsprings,
For God is love.

—R. S. HUTTON, M. A.

A KIND WORD TO FAULT-FINDERS.

God hath put all things under the feet of Christ; he is the head of the church. Eph. 1:22. And God hath set in the church apostles, prophets, teachers, &c., but no fault-finders. 1 Cor. 12:28; Eph. 4:11.

Fault-finders are always busy at work pulling down what others are building up. They are always inquiring of themselves, "Which one of our brethren shall we examine next?" My dear brother, it is not

your work to examine others; but rather to examine yourself. It is not the duty of the private members of the church to command, but to obey them that have the rule over them, and to submit to them; for they watch for their souls. It is not laid down as a duty to find fault with our rulers; but to pray for them. Please read 2 Cor. 13:5; Heb. 13:17, 18.

It is the work of the devil to transform a Christian into a fault-finder. Let us resist him; let us watch and pray lest we enter into temptation. "The spirit truly is ready, but the flesh is weak."

AUGUST RASMUSSEN.

LIFE.

A MOTHER'S smile, a welcome sweet,
A cradle, a crib, a bed.
Moments of pain, moments of bliss,
Few words spoken, few prayers said.
Meeting to part, parting to meet,
A soul to lose, or soul to save,
A life to gain, or life to miss.
A shroud, a coffin, a grave,
A Saviour's smile, a welcome sweet.

ELIZA H. MORTON.

A PROPER TEST.—The *Freeman* says:—Mr. Spurgeon relates an amusing anecdote in his latest magazine article. "Some great swell," he says, "who did not like my plain way of speaking, once took the trouble to write and tell me he had met with some poor negroes who were reading my sermons with great delight, and for his part he did not wonder at it, he said, for in his wise opinion, my discourses were just such as ignorant black people would be sure to relish. No doubt he thought I should have a terrible fit of blues after that slap in the face, but instead thereof I was as jubilant as I knew how to be, and praised God with my whole heart, because even an enemy admitted that the Lord had taught me how to reach the hearts of the poor. It is very clear that what ignorant blacks can understand the intelligent whites may understand if they like; and so I gathered that my sermons were clear enough to be understood by anybody who was not so conceited as to darken his own mind with pride."—*Sel.*

It is written on the sky, on the pages of the air, say the Orientals, that good deeds shall be done to him who does good deeds to others.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

FELL asleep in Jesus, at Dennison, Texas, on Friday, Oct. 13, Ida May, only child of Bro. and Sr. J. Crane, aged twelve years and five months. Her disease was nervous malarial fever. For five weeks she was a great sufferer, but bore all patiently and expressed with great clearness of mind her hope in Jesus. She talked earnestly to her father of preparing to meet her in the morning of the resurrection, and at one time said to him, "Papa, that tobacco is so offensive to me." Over her still, cold form, the father resolves to use the filthy weed no more. May he so seek God's help that he will be enabled to live out his resolution.

She fell asleep without a struggle or a groan, and as we gazed upon the sweet childlike face, smiling even in death, we could but say,

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Remarks on the occasion by Mr. Dougherty, Methodist.

M. J. B.

OUR little son, Dickie L. Cruzan, fell asleep in Jesus on the morning of September 8, 1876, aged four years, six months, and twenty-six days. In 1873 he had the spotted fever, from the effect of which he had not entirely recovered. This fall he had the ague, when the symptoms of that dreadful disease again made their appearance, and soon the enemy called and took our darling from us. We laid him away in full hope of seeing him again at the resurrection of the just, when all the saints shall come forth from their graves to meet their Lord, who will receive them unto himself, and take them to those mansions he has gone to prepare for them.

"Peaceful thy slumber! O sweet thy repose!
Safe from life's turmoil, its cares and its woes.
Short is the silent embrace of the tomb;
Hope, pointing upward, disperses its gloom,
Soon will the King in his glory descend,
Triumph o'er death, and the grave's fetters rend;
Kindred and friends shall we meet as they rise,
Bright and immortal, ascending the skies."

WM. AND MARY A. CRUZAN.

DIED, of inflammation of the stomach, at our residence in Oswego, Labette Co., Kansas, Bro. P. Gorton Coal, aged twenty-one years. He came West with high hopes, which he can never realize; but he had prepared for a home in the kingdom of God, and this hope is sure. As he passed away so calmly and peacefully, the words of inspiration came into my mind, "He giveth his beloved sleep." May the Lord bless and comfort the companion and relatives that weep for him, and grant that they may finally walk with the saints in light. Funeral services from 1 Cor. 15:55.

L. D. SANTER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 9, 1876.

ON the evening of the 6th inst. twenty young men of the Battle Creek College chose a Committee of three of their number to prepare a paper to which they would give their names. This was done with ability and dispatch, and the same evening it was put in type for this week's REVIEW, to go to press early the morning of the 7th. The statements respecting our school and the appeal to our people to give it patronage will be read with great interest by all the friends of the Battle Creek College.

J. W.

The second volume of the Spirit of Prophecy, by Mrs. E. G. White, will be ready in a few days. This work is a thrilling description of the first advent, life, teachings, and miracles of Christ, and will be regarded by the friends of Mrs. W. as a book of almost priceless value. It can be furnished only by mail until New Year's, and after that at one-fourth discount for cash with all orders.

Price, postage paid, \$1.00.

J. W.

We are now prepared to furnish the new prophetic and ten commandment charts on cloth. They can be furnished on rollers by express, or without rollers by mail. Price, in either case, \$3.00 a set.

J. W.

THERE has been an unexpected delay in receiving the Way of Life engraving from Philadelphia. We hope to be able to fill orders very soon. Price, postage paid, \$1.00. To our book agents we give 40 per cent. discount. To canvassers who give themselves wholly to the work, we discount one-half for cash with orders. And to the T. and M. Societies, who assure us that it will not be smuggled through them to other parties, we give special discounts to club with the SIGNS OF THE TIMES and the HEALTH REFORMER.

J. W.

General Meeting.

MICHIGAN TRACT AND MISSIONARY MEETING.

THERE will be a general Meeting of the Michigan Tract and Missionary Society at Battle Creek, Nov. 10-12, to commence Friday at 10 o'clock A. M. and continue over Sabbath and first-day. Elders Haskell and Canright are expected. At this meeting, matters important to the cause and to the Tract and Missionary work generally, and in Michigan in particular, will be considered.

We invite ministers in the State to meet with us as far as practicable, and we shall be glad to see at this meeting the presidents of the T. and M. Societies of other States as far as consistent. We design to leave for California immediately after this meeting and shall be glad to meet a large gathering.

JAMES WHITE.

Request.

WILL the person who has paid for the REVIEW for J. H. Thompson, Allen, Mich., for some time past, please give us his address.

C. W. S.

ACCORDING to the Christian Press, a Congress, to consider the subject of the observance of the Sabbath [Sunday] as necessary to good morals, good government and temporal prosperity, has just been held at Geneva, Switzerland. Among the delegates were Lieut. Gen. Von Rhor, representing the emperor of Germany; Count Bohlen, late governor of Alsace, and other notables. The Press hopes for a better observance of the Sabbath on the continent of Europe as the result.

C. W. S.

A Severe Hurricane.

A CYCLONE of remarkable severity passed over the Central American states during October. The town of Managua, in Nicaragua, was inundated; four hundred houses were blown down, and damaged to the amount of \$2,000,000. In Blewfield, on the Mosquito coast, three hundred houses were destroyed, and the coffee crops over an immense district were utterly ruined. Twenty lives were lost, and several vessels on Lake Nicaragua were sunk by the disaster. The total damage is estimated at an amount of over five million dollars.

NEW YORK, Nov. 4.—A special dispatch to the Herald says that the feeling that Russia is determined to force on a war is daily gaining ground here; and the people who had begun to console themselves with the hope that the dreaded struggle had been postponed at least

for the winter are losing heart again, and making up their minds that the worst is to come.

As soon as the Porte yields one point, another and still more rigid condition is laid down; and the conviction gradually forces itself upon the public mind that the time will soon come when such conditions will be proposed as will cause the Porte peremptorily to reject them.

The solution of the Eastern question will naturally be left to Servia, and Turkey must fight to retain her.

This morning there came a startling rumor that Russia has demanded a withdrawal of the Turkish troops from Servia; and if this proves true, there can be little doubt that a war is inevitable.

Profitable Work for Canvassers.

Liberal terms are offered to all reliable and competent persons who will engage in the work of canvassing for the HEALTH REFORMER, and selling the Family Health Almanac, Uses of Water, Alcoholic Poison, Healthful Cookery, and other health works published at this Office.

Any one who wishes to act as agent for our publications, should send at once for an AGENT'S OUTFIT, consisting of circulars, printed envelopes, subscription blanks, agent's certificates, blank subscription receipts, and a specimen copy of each of the following works: Family Health Almanac, Uses of Water, Alcoholic Poison, Healthful Cookery, Evils of Fashionable Dress, and Proper Diet for Man, with a full assortment of health and temperance tracts, and ten specimen copies of the HEALTH REFORMER, which will be sent, post-paid, for the sum of \$1.50.

Those who wish, can have their names printed upon their circulars by inclosing 25 cts. additional.

Every one who thinks of canvassing should send for an outfit at once. All can do something, and now is a splendid time to work, before cold weather begins.

Special Terms to Agents who will devote their time to the business of canvassing, will be sent on application. Address, HEALTH REFORMER, Battle Creek, Mich.

Notice.

THE address of the secretary of the Wis. T. and M. Society is changed from Mattie A. Babcock, Avon, Wis., to Mattie A. Kerr, Monroe, Green Co., Wis.

H. W. DECKER.

Wanted.

1. THE P. O. address of each church clerk in the Illinois Conference.
2. A quarterly report from every church treasurer in our conference at the close of the year; and thence forward every three months.
3. A quarterly report from every ordained, and every licensed minister in the conference. Your first report will be due the first week in next January.
4. I shall be very much pleased to receive a letter from each of the isolated and lonely ones in the truth, residing in our Conference.

Describe your field, and make known your wants. Address me at Round Grove, Whiteside Co., Ill.

F. M. T. SIMONSON, Sec.

CORRECTION: The pledge of Bro. Geo. Lowree of \$75 to the College which stands in the last supplement as unpaid, should have been marked paid, as he paid it in Sept. 1873, a few weeks after the pledge was made.

THE Family Health Almanac FOR 1877.

Which is now ready, contains a large amount of most useful information on a variety of topics of practical interest to everybody. Besides an accurate calendar, and more than the ordinary amount of astronomical information, it contains directions for

Testing Drinking Water, Detecting Adulterated Sirup, Poisonous Wall Paper, Dangerous Kerosene Oil, etc. What to do in case of Drowning, Poisoning, and other emergencies, is plainly pointed out.

IT OUGHT TO BE IN EVERY FAMILY!

The price is so low that all can afford it, and the information it contains is so valuable that no one can well afford to be without it.

Single copies, post-paid, 10 cents. Fourteen copies, post-paid, for \$1.00. In lots of 100 and upward, \$5.00 per 100.

Address, Health Reformer, Battle Creek, Mich.

For Sale or Exchange.

BRO. L. ANDERSON, of Chicago, No. 1935 Butterfield St., near 37th, wishes either to sell or exchange his property, consisting of two houses and lot, for a farm.

A SABBATH-KEEPER wants to rent a farm or take one on shares. Address, LEVI BRADSHAW, Greenwood Center, St. Clair Co., Mich.

Appointments.

And as ye go, preach, saying, The Kingdom of Heaven is at hand.

Dedications.

ROCHESTER, Mich., Nov. 18, 19.
CARSON CITY, " 25, 26.
U. SMITH.

Meetings in Kansas.

LABETTE, Nov. 18, 19. A general attendance is requested. J. N. AYERS,
J. H. COOK.
MONMOUTH, Nov. 25, 26. J. H. COOK.

Illinois General Quarterly T. & M. Meeting.

If the Lord will, the next State quarterly meeting of the Illinois T. and M. Society will be held at Aledo, Ill., Jan. 14, 1877. Reports of the district meetings should be forwarded, Jan. 1, to the State secretary.

G. W. COLCORD, Pres.

Tract Meetings in Illinois.

DIRECTORS in the several districts of the Illinois T. and M. Society are requested to hold quarterly meetings on first-day, Dec. 31, 1876. And to this end, let each director immediately announce where said Tract Society meetings are to be held; see that all have blanks; see that all work; see that all report.

G. W. COLCORD.

THE T. and M. Society of Dist. No. 5, Ill., will hold a meeting at Eugene, Dec. 2 and 3. All the scattered brethren and sisters are cordially invited to attend. Let all come prepared to work. Can some minister be present?

B. A. KING, Director.

QUARTERLY meeting of Dist. No. 1, Kansas T. and M. Society, will be held at Bro. N. P. Dixon's (16 miles west of Cawker City), on the North Fork of the Solomon River, in Osborn Co., Kan., Nov. 25 and 26.

REUBEN WORICK, Director.

I WILL begin meetings with the church in Peru, Ia., Friday evening, Nov. 10.

I will also visit Winterset and Adel immediately after this meeting, and will continue at each place as long as the interest may demand.

R. M. KILGORE.

THE quarterly meeting for the Dell Prairie church will be held Nov. 18 and 19, at Bro. A. Tenney's. Brethren from Baraboo and other places are invited. A general attendance is hoped for.

MATTIE ZOLLER, Clerk.

MEETINGS in Wisconsin as follows:—

Little Prairie, Nov. 18, 19.
Hurricane Grove, " 25, 26.
Waterloo, Tuesday evening, Nov. 28, to continue over Sabbath and Sunday.
Mt. Hope, Dec. 5-10.
H. W. DECKER.

THE next quarterly meeting of the T. and M. Society for Dist. No. 1 will be held at Olcott, Niagara Co., N. Y., the third Sabbath in November.

W. H. EGGLESTON, Director.

QUARTERLY meeting of the N. Y. and Pa. Tract Society, Dist. No. 6, will be held at North Creek, Warren Co., N. Y., Nov. 25 and 26. We are very desirous of a full attendance at this meeting, as important matters pertaining to the interests of the cause in this district will be considered. Help from abroad is expected.

M. S. TYREL, Director.

THE State quarterly meeting of the N. Y. and Pa. Tract Society will be held about Dec. 1; and I would suggest that the directors of the different districts make immediate arrangements for holding their district meetings, so that they may be in readiness for this meeting. Date and place will be given soon.

B. L. WHITNEY, Pres.

THE next general quarterly meeting of the Maine T. and M. Society will be held at South Norridgewock, Dec. 17.

Quarterly meeting for Dist. No. 1, at Norridgewock, Dec. 17, at 9 A. M.

Also, the monthly meeting for December will be held with the Norridgewock church, commencing Friday, the 15th, at 6 P. M.

J. B. GOODRICH.

No preventing providence, there will be a meeting at Holt, Mich., on Sabbath, Nov. 11, at 2 P. M. The friends from Alaidon and other places are invited.

JNO. SISLEY,
R. T. SISLEY.

THE next quarterly T. and M. meeting, Dist. No. 2, Maine, will be held with the church in Woodstock, Dec. 9, 10, commencing Sabbath evening. Let all reports be sent in season. We hope to see all at this meeting that can possibly attend.

J. B. GOODRICH.

QUARTERLY meeting of the T. and M. Society of Franklin and St. Lawrence Counties, N. Y. will be held at Buck's Bridge the third Sabbath and Sunday in November, 1876. Let all in the district send in their reports, or better, bring them. We expect preaching.

A. H. H., Director.

I WILL visit the brethren of Palermo, Dominican Co., Kan., Dec. 2 and 3. Hope to see good attendance of the friends at these meetings.

GEO. KENNEDY.

RICHLAND, Sabbath and first-day, Nov. 19. Meetings begin Friday night.

Pleasant Valley, Jefferson Co., Tuesday, Nov. 21, and continue over Sabbath.

J. LAMONT.

QUARTERLY meetings in Minn.:—
At Mankato, Nov. 19, 20.
Blue Earth City, " 25, 26.
Tenhassen, Dec. 2, 3.
Eld. Babcock will attend these meetings.

HARRISON GRANT.

Business Department.

"Not slothful in Business. Rom. 12:12.

My address, for a time, will be Quitman, Brooks Co., Georgia.

C. O. TAYLOR.

My address is Barcelone, Chabeuil, Drôme, France.

D. T. BOURDEAU.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Vol. and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers of Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00 EACH. E. G. Popplewell 50-3, Justus Edger 50-22, M. McClusky 50-17, Edward Morrow 50-19, C. Strickland 49-24, Mark Newlan 50-19, J. A. Horry 49-20, E. H. Gates 49-18, Caleb Dugan 49-17, L. B. E. 49-18, Wm. H. Brown 49-18, William Colcord 49-18, Margaret Bentley 50-1, Sarah Davis 50-1, Richard 49-18, John Rennings 49-23, Mrs. S. J. Carr 49-18, Womach 49-18, Carl Herrguth 49-25, Dr. J. A. R. 49-81, Elizabeth Ellsworth 49-17, R. W. Bullock 49-18, Mrs. Wm. Carr 49-18.

\$1.00 EACH. Hermon E. Snow 50-3, H. E. Smith 49-16, A. R. Meriman 49-17, Mary Raymond 50-1, Joseph Newlan 50-3, Betsey Mah 49-20, E. H. Gates 49-18, Caleb Dugan 49-17, L. B. E. 49-18, Wm. H. Brown 49-18, William Colcord 49-18, Margaret Bentley 50-1, Sarah Davis 50-1, Richard 49-18, John Rennings 49-23, Mrs. S. J. Carr 49-18, Womach 49-18, Carl Herrguth 49-25, Dr. J. A. R. 49-81, Elizabeth Ellsworth 49-17, R. W. Bullock 49-18, Mrs. Wm. Carr 49-18.

MISCELLANEOUS. Sarah E. Chapin 50c 49-4, D. L. phy 50c 49-10, Abraham Fry 50c 49-10, Wm. L. Gla 50c 49-10, R. Stark 50c 49-10, S. J. Hall 50c 49-10, Barret 50c 49-10, A. J. Gardner \$1.25 50-1, E. L. Tich 1.50 50-19, John Quiggle 1.50 50-19, Margaret Parr 50-19, Y. M. C. A. 1.50 50-19, Elizabeth Stevens 2.50 50-19, Ozro Terpeny 50c 49-1, Mrs. Mary Wilson 1.50 49-1, Sarah Childers 1.50 50-1, E. O. Nelson 1.50 50-1, athan Allard 50c 49-18, Joseph Fleak 1.50 50-18, Chrisman 1.50 50-18, Nathaniel Crank 50c 49-10, The Trower 50c 49-10, Rhoda Estep 50c 49-10, Nelson 50c 49-10, James Darbey 50c 49-10, James Montgomery 50c 49-10, W. H. Hall 2.50 53-17, Elizabeth Hamilton 50c 49-10.

Books Sent by Mail.

Henry Wightman \$5.00, D. G. Horning 3.50, Moon 25c, C. R. Hurguth 30c, D. T. Bourdeau 50c, mon Bowers 15c, Henry C. Booker 4.00, Elsie M. 2.35, A. W. H. Millard 5.00, Geo. A. Hobbs 5.50, Mushet 25c, Mrs. Eliza Bramhall 2.00, J. F. M. 1.65, J. P. Logan 50c, Thos. Arthur 30c, D. N. F. 1.00, C. R. Davis 2.00, Jacob Neill 25c, C. E. Parat 1.00, Dr. F. L. Lyon 40c, E. B. Lane 1.75, S. P. Williams 1.00, Jane A. Crowfoot 10c, J. C. Cole 1.00, Eld. J. G. W. 1.25, Ezra Graham 2.00, Thomas McDonald 90c, Deveraux 30c, W. M. Sharpe 15c, H. M. Aldrich 30c, F. M. Clusky 30c, J. H. Barber 25c, Saml. Zollinger 1.00, W. F. Ross 25c, Amy E. Dart 3.00, Stephen Ridg 1.00, Reuben S. Starr 50c, J. M. Little 35c, Mrs. A. Sam 1.00, John A. Stuart 1.00, Jas. A. Wade 10c, Chas. Wood 35c, Ill. T. & M. Society 2.20, Neilson Cedar 50c, Alonzo Stuckey 40c, R. M. Johnson 55c, Mary ker 25c.

Books Sent by Freight.

Chas. L. Boyd \$31.88, J. C. Middaugh 44.00, Whitney 256.63.

Books Sent by Express.

I Sanborn \$20.00, H. A. St. John \$4.00, John Ely 50c.

Cash Rec'd on Account.

Iowa T. & M. Society \$335.00, D. J. Burroughs 50c, Geo. Hobbs, Vt. T. & M. Society 78.00.

S. D. A. E. Society.

L. V. Smith \$10.00, Alice Rousseau 10.00, M. C. B. 10.00, W. Pierce 50.00, Sarah A. Daniels 5.00, Carrie V. 10.00.

Mich. T. & M. Society.

Dist 2 \$22.75, Dist 4 4.00, Dist 9 per E. G. Doud 50c.

Book Fund.

Dr. J. A. Rhoades \$1.00, S. Zollinger (thank offer 5.00, H. W. Pierce 25.00, R. L. M. Palmer 19.00, S. mer 10.00.

Mich. Camp-Meeting Fund.

W. Ellsworth \$1.00, John Mc Gregor 2.00, A. 50c.

Mich. Conf. Fund.

Hillsdale per S. Daigneau \$25.00, Ravenna 10.00, tella 15.40, Convis 30.00.

Review to Poor.

E. A. C. Smith 50c.

Danish-Norwegian Mission.

K. H. Olsen \$1.50.

Swiss Mission.

Church at Convis \$20.00.